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# HISTORIE

OF

## THE KIRK OF SCOTLAND,

M.D.LVIII.—M.DC.XXXVII.

BY

JOHN ROW, MINISTER AT CARNOCK.

WITH

ADDITIONS AND ILLUSTRATIONS.

BY

HIS SONS.

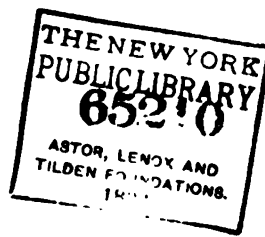
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M.DCCC.XLII





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The Authorities chiefly relied on, in drawing up the following TABLE, are the Historie, &c., Scott's Lives of the Reformers, and Memorials of the Family of Row. But these are in some points contradictory, and in others confused ; so that the Table is offered merely as an attempt to reduce the principal facts, concerning the Family and descendants of John Row, to something like true and chronological order.

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For the convenience of Gentlemen, who may desire to bind this Work in one Volume, a general Title has been inserted, following that of Part First.





## INTRODUCTORY NOTICE.

THE following HISTORICAL DOCUMENTS were drawn up chiefly by different members of the family of Row, a family of which frequent mention is made in the early annals of the Scottish Reformation.

The first of the family, of whom any account has come down to us, was JOHN Row, commonly called The Reformer. According to Wodrow,\* he was born in 1526. Petrie speaks of him† as a friar at Rome, sent to this country by the Pope. Mr John Livingstone tells us‡ that he heard it reported that he was an Italian ; and adds, that all of the surname of Row in Scotland are descended from him. And in an extract, stated

\* Collections upon the Life of Mr John Row, Minister at St Johnstoun, MSS. (vol. xiv.) in Bibl. Univ. Glasg.

† Hist. of Church, folio. Hag. 1662.

‡ Memorable Characteristics, p. 3, 12mo. Glasg. 1754.

by Mr Paton to have been taken from the Records of the Herald or Lyon Office,\* is the following entry: "Mr John Row, a Frenchman, the Pope's Legate in Scotland, turned Protestant," &c.

These rumours, as to his being a foreigner by birth, must have arisen from the fact that he was for some time resident abroad; for his grandson distinctly informs us† that he was "borne in a landward rume called Row, betwixt Sterline and Dumblane." According to Dr M'Crie,‡ the father of John Row was proprietor of this "landward rume." The Rev. James Scott§ says, that "there were then in Scotland several families of the surname of Row, who probably were originally from England; but it is not known to which of them he belonged." And it appears, that at the baptism of his son Robert, on the 30th April 1570, one of the witnesses was Andrew Row, who was probably a near relation of Mr John Row.|| Mr Scott also mentions,¶ "that there was a Mr John Row, some years Minister of Forgandenny, in the Presbytery of Perth, who was, probably, nearly related to the Reformer, as some of the Reformer's papers, after his death in 1580, were deposited in his hands. He seems to have been of use to the orphan family.

\* Paton's MS. in Signet Library, Edin. 53 G. 13.

† *Coronis*, p. 20.

‡ *Life of Knox*, vol. ii. Note C. 8vo. Edin. 1841.

§ *Hist. of Protestant Reformers in Scotland*, p. 157, 8vo. Edin. 1817.

|| *Hist. of Protestant Reformers in Scotland*, p. 197.

¶ P. 258.

He died in 1589 ; and, in 1590, William, son of the Reformer, succeeded him as Minister of Forgandenny, where he continued till his death." Some part of the patrimonial possession of the family continued to be held by them till 1656, as is shown by the following progress of writs, the titles of which have been kindly furnished by D. Fogo, Esq., of Row.

1. Crown Charter in favour of *Robert Row*, in one-eighth of Wester Row, dated 26th June 1597.\*

2. Instrument of Seisin thereon.

3. Charter, *Robert Row*, and *Katherine Fogo*, his spouse, to their son, *William Row*, dated 17th April 1628.

4. Seisin thereon, same date.

5. Charter, *William Row*, with consent of *Helen Dow*, (of the neighbouring family of Arnhall,) his wife, and of William Row, his "eldest sone and apeirand aire," to Mr William Fogo and Janet Kincaid, (of the Auchenreoch family, cadets of the Kincaids of that Ilk,) his wife, dated 21st February 1656.

John Row received the first part of his education at the

\* This was probably the son of the Reformer, baptized 30th April 1570.

Grammar School of Stirling. He then became a student at the University of St Andrews;\* and, having taken the degree of Master of Arts, he afterwards applied himself to the study of Law, and practised as a pleader in the Consistorial Court of the Diocese. His knowledge of the Canon Law, and his reputation as a pleader, were so great, that, in 1550, he was sent by the Popish Clergy in Scotland to promote their interests at the Court of Rome. He was graciously received by Pope Julius III., and seems subsequently to have acquired the good opinion of Pope Paul IV. According to Spottiswoode, he "continued in foreign parts about eight or nine years, and gained the favour of all to whom he was known." On the 20th February 1556, he was admitted a Licentiate in Canon and Civil Law in the University of Rome; and soon after he proceeded to the degree of Doctor of the Canon and Civil Law in the University of Padua. This degree was taken by him at the urgent request of his intimate friend, Guido Ascanius Sforza, Cardinal of Sancta Flora, who was also Chancellor of the University of Padua. And his grandson tells us, (*Coronis*, p. 203,) that "he came to be in great esteeme with the Pope, quhom he served so much, that it wes thought, if he had abode at Rome any longer space, he wold have come to great preferment." But, after a severe illness, he was advised by his physicians to try the

\* He was matriculated in 1544. This is stated on the authority of Dr Buist, Professor of Ecclesiastical History in the University of St Andrews.

restorative effects of his native air. The Pope embraced the opportunity of investing him with the office of Nuncio or Legate, and instructed him to use his best endeavours to stop the progress of the Reformation in Scotland.

John Row left Rome on the 20th May, and landed at Eyemouth on the 29th September 1558. Armed with the authority of the Pope, he applied himself with zeal and industry to oppose the progress of the Reformation, both by disputations with the Reformers, and by other means. His efforts, however, were ineffectual; and, despairing of success, he thought of returning to Rome. He was dissuaded from doing so by Lord James Stewart and Mr John Knox, who, in the intercourse which they had with him, had discerned the candour and ingenuousness of his mind, and begun to cherish the hope of his being brought to see the truth and justice of the Protestant cause. This hope was happily fulfilled; and what seems finally to have determined Row to renounce the Popish cause, was the detection of a pretended miracle which had been got up in favour of it. This passage of his life has frequently been told. Wodrow relates it, (*ut supra*,) as he heard it from the mouth of a descendant of John Row. But no account can be more authentic or graphic than that which is given by his grandson, the author of the *Coronis*, from p. 204 to p. 210.

Having embraced the Protestant cause about the end of



summer 1559, Row was persuaded by Knox to take on himself the office of the ministry in the Kirk of Scotland; and, by his learning and practical knowledge of Popery, was very instrumental in promoting the progress of the Reformation. He officiated for a short time as Minister of the parish of Kennoway;\* and while there he married Margaret Bethune, daughter of the Laird of Balfour. He was afterwards appointed Minister at Perth, and in that capacity was present in the First General Assembly of the Kirk of Scotland, which met at Edinburgh on the 20th December 1560.†

From this time, John Row took an active and prominent part in all the proceedings of the Kirk of Scotland. He was almost constantly a member of her Assemblies, and was several times chosen to fill the chair as Moderator. He was generally named as a member of all the principal committees, and he had a share in drawing up some of the most important documents connected with the doctrine and discipline of the Kirk. He was one of the framers of the Old Confession of Faith, and also of the First Book of Discipline, which were drawn up before

\* (Pp. 210, 244.) Dr M'Crie, quoting from a MS. of Row's *Historie of the Kirk*, transcribed in 1726, (*Life of Knox*, vol. ii. Note C.) calls this Kinneuchar. But there can be little doubt that the true reading is Kennoway. Balfour is in the adjoining parish of Markinch. Cardinal Bethune, so well known in the History of the Reformation in Scotland, was of the family of Bethune of Balfour. The property is still in possession of the same family, but it has passed to descendants in the female line.

† Buik of the Universall Kirk, p. 3.

the Reformation was established by law. He also assisted in framing the Second Book of Discipline; and, in 1577, he was appointed one of those who should present it to the Regent for ratification. In 1565, he was named by the General Assembly as Commissioner to visit Kirks, Schools, and Colleges, in Kyle, Carrick, and Cunningham; and, in 1568, he received a similar Commission as to Galloway. "In September 1571," (says the author of *Memorials of the Family of Row*, printed at Edinburgh, 1828,) "I find he preached before the Lords; and, in plain terms, told them that for thair covetousness, and because they would not grant the just proceedings of the Kirk, God's hearty vengeance would fall upon them; and said, moreover, 'I care not, my Lords, for your displeasure, for [I must] speak my conscience before God, quho will not suffer sic wickedness and contempt to go unpunished;' but for this he was called railer, and other injurious words were used against him; but how God wrought upon the Tuesday after is clear, for the Regent was shot."\* In 1575 he was one of six Ministers, three on each side, who were appointed by the Assembly to discuss the question, "Whether Bishops, as now allowed in Scotland, have their function from the Word of God?" The last General Assembly of the Kirk of Scotland, at which he was

\* Old Robert Mylne, whose Tory notions made him no favourer of the Presbyterian Church Establishment, or of its supporters, very dryly adds this pithy note on the passage:—"The Regent Murray was shot 23d January 1570." *Crawford's Peerage*, p. 358.

present, met at Edinburgh on the 4th July 1579. On the 31st July 1580, he dispensed the sacrament of the Lord's Supper at Perth; and, on the 16th October of that year, he died, leaving behind him the character of a learned, pious, faithful, and prudent Minister of the Gospel.

John Row has the merit of having been the "first man that broght the knowledge of the Hebrew tongue to Scotland." He had acquired the knowledge of it while at Rome, and, on his return, he immediately began, at the recommendation of his brethren, to teach it. His situation at Perth afforded him great facilities for doing so. The Grammar School of Perth was at that time the most celebrated academy in the kingdom. "Many noble and gentle men sent their eldest sonnes to be educate thair, and many of them were tabled with Mr John Row, to be helped by him in their education."\* The passages of Scripture which were read in the family, before and after meals, if from the Old Testament, were read in Hebrew. His son, John, was taught the Hebrew characters before he knew the English letters, and at seven years of age "did ordinarlie read, at dinner or supper, the chapter in Hebrew." When sent to the Grammar School he taught Hebrew to the master of it. His grandson was subsequently master of this school, and taught in it the Latin, Greek, and Hebrew tongues. So that the several

\* *Coronis*, p. 210.

members of this family have strong claims on our grateful remembrance, for the services which they rendered to the cause of Sacred Literature in Scotland.

His wife and several of his children died before John Row; but he left behind him six sons and two daughters. The subjoined Table, drawn from the most authentic sources, exhibits, in a short view, almost all that is known of the family of John Row and their immediate descendants.

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COTEMPORARY with John Row, and a fellow-labourer with him in advancing the cause of the Reformation, was DAVID FERGUSON: And, as he is the person spoken of in the Preface to the *Historie*, as “having observed and put in write such things that were done in these tymes,” and as his papers are understood to have been made use of “in the setting doune thereof,” it may now be proper to give some account of him.

The Rev. James Scott says,\* that Mr David Ferguson was born about the year 1532. But Wodrow, who has written a short account of him, which is preserved among his Biographical Collections in the University Library of Glasgow, thinks that

\* Hist. of Protestant Reformers in Scotland, p. 245, 8vo. Edin. 1807.

he must have been born about the beginning of the sixteenth century, and that Spottiswoode has made a mistake in saying that he was only sixty-five years of age when he died in 1598; as he is spoken of, both in the *Historie* and by Calderwood, as an old man several years before his death, and more than once he is called the oldest Minister in the Kirk.

He was born of humble parents, and is said to have been brought up to the trade of a skinner. "Upon this tradition," says Wodrow, (Coll. on the Life of David Ferguson, Minister of the Gospel at Dunfermline, in Bibl. Univ. Glasg.) "depends one of his pleasantries, which, it's reported, he used to King James VI., who was sooner taken with such drolleries than with stronger arguments and considerations, like the most part of pedants. The case, they say, was this:—David Ferguson wanted to have his stipend meliorat at Dumfermline, and spoke to the King, who took much pleasure in his conversation when he stayed at Falkland, as he often did. The King ordered him to give in a Supplication to the Council, which he did. The way of form, it seems, then was, when the prayer of a petition was not granted, that the clerk wrote on the back of the petition, *sicut ante*, and returned it to the petitioner. David, knowing the King in a day or two was to come through Dumfermline, he got a skinner's broad,\* and iron, and some wett skins, and set

\* i. e. Board.

down before his house, and, when the King entered the town, fell a scrubbing them with a proper apron on. The King soon observed him, and called him to him, and asked, ‘ What he meant now ?’ David answered, that he was only doing what his Majesty and Council had ordered him. The King did not understand him till he drew out the Supplication, with *sicut ante* upon it, and told him, that since he scarce had bread to him and his, it seems they were forcing him to his former trade of a skinner. This tickled the King, and they say he took the Supplication from him, and put it in his pocket, and promised him he should have a better back to it.”

Mr Scott\* thinks it probable that Ferguson received his education in the University of Glasgow, but from its being significantly mentioned (*Coronis*, p. 218) that “ he wes not graduate in a Colledge,” it seems doubtful whether he received an academical education. He is said, however, to have been a good linguist, and well acquainted with Greek and Roman literature. Mr Scott conjectures, that before he openly professed Protestant principles, he may have belonged either to one of the religious orders, or to the secular clergy ; while Wodrow thinks, that after having embraced the Protestant cause, he may have been in England, and received ordination to the office of the ministry. All that is certainly known is, that in 1559 he was

\* Hist. of Lives of Protestant Reformers, p. 245.

one of the Reformed teachers ; and, in July 1560, the Committee of Parliament, when distributing ministers to the chief places in the kingdom, allotted Mr David Ferguson to the ministry of Dunfermline. A minister of the same name is incidentally mentioned\* as having been one of the predecessors of Mr John Row in the ministry of Carnock. But, if this be the same person, he could only have been at Carnock, exercising the office of the ministry, previously to 1560 ; for, from that time, he continued in the ministry of Dunfermline till his death ; although his name was frequently put upon the leets for Edinburgh and other important places. He laboured among his people with much zeal and success, and reclaimed them from a state of ignorance and superstition to a state of piety and knowledge.

Ferguson took an active share in the business of the Kirk, and was frequently a member of committees and commissions to whom matters of importance and difficulty were entrusted. He was bold and resolute in his opposition to Prelacy, and had great influence with King James, who was pleased with his sprightly and humorous turn.

In the General Assembly which met at Perth, 25th June 1563, he represented to the Assembly the sincere penitence of

\* *Coronis*, p. 248.

Mr Paul Methven, late Minister of Jedburgh, and interceded to have him reponed. He was Moderator of the General Assembly which met at Edinburgh on the 6th March 1572, and also of the Assembly which met at Edinburgh on the 24th October 1578. He was appointed by the General Assembly in 1577 one of the committee to try Mr Patrick Adamson, for his defection from Presbyterian principles; and one of Ferguson's characteristic remarks, on his inauguration as Archbishop of St Andrews, is recorded at p. 351. Another example of his wise humour, which has frequently been quoted, will be found at p. 365.

In 1581 and 1582, the Kirk was involved in much difficulty by the case of Mr Robert Montgomery, Minister at Stirling, who had accepted the office of Archbishop of Glasgow, and in the various steps taken by the Assembly in reference to this difficult case, we find Ferguson bearing a part.

In 1595-6, the General Assembly, considering the corruptions of the times, entered into a Solemn Covenant with God, "protesting to walk more warily in their ways, and to be more diligent in their charges." The General Assembly ordained, that this solemn act should be repeated in the several Provincial Synods and Presbyteries, and that it should afterwards be extended to congregations. Nowhere was this ordinance obeyed with more affecting solemnity than at Dunfermline, by the



members of the Synod of Fife. On the appointed day, which was in May 1596, Ferguson, as Minister of Dunfermline, was ordered to preach first, at his ordinary hour of doctrine, and to frame his discourse to the great work in hand. Having done so, the Synod then solemnly renewed their covenant with God. The Moderator, Mr James Melville, "for fastening the impressions of what they had been about on their spirits, desired that the brethren of greatest age and experience might speak one after another upon the work of God in this Church, which they had been engaging themselves to stand by ; and requested Mr John Davidson (Minister of Salt-Preston) to begin, he having been appointed by the General Assembly to be present at the Synod at this time. Mr Davidson said, he had seen from the beginning, when the Frenchmen kepted the Abbey of Dunfermline where they now met, before the raid of St Johnstoun and Cupar-Muir, and saw the forces of the Papists riding to both against the Congregation ; but, added he, our brother and father there, David Ferguson, was an actor when I was but a spectator ; and, therefor, it were good his judgment were first heard. Which, by the way, says Wodrow, (from whose Collections on the Life of David Ferguson the account of this incident is taken,) leads me to think that Mr Ferguson was advanced in years in the 1559, when these things happened. Mr Ferguson, at the Moderator's desire, spoke very comfortably of the beginning and success of the ministry, namely, that a very few in number, viz., only six, whereof he was one, so mightily

went forward in the work, without fear and care of the world, and preached when there was no name of stipend heard tell of, when the authorities, both civil and ecclesiasticall, opposed themselves, and scarce there was there a man of name and estimation to take the cause by the hand. But now, the fear and flattery of men, care of purchasing or fear of losing moyen and stipends, had weakened the hearts of a number of ministers." And then he made an exhortation to his brethren, meet for the occasion.

"I have no more to observe as to Mr Ferguson's public appearances," adds Wodrow, "but that he continued zealous and stedfast to the principles of this Church, in his old age, and in a time when many stars were falling. In the year 1598, the last of his life, I find him in the Synod of Fife, in February. The King was using all his interest to bring in Prelacy, under the colour of *Ministers voting in Parliament*. This matter came to be reasoned in the Synod; and, after many free speeches against it, Mr James Melvill, who was present, and hath recorded them, tells us, 'David Ferguson, the eldest Minister at that time in Scotland, recited how the corruptions of that office of Bishops had been espyed by the Kirk of Scotland from the beginning, what pains had been taken, both in doctrine from the pulpits, and in assemblies, for purging and utterly removing of them. That now he perceived a purpose to erect them of new, conveyed after such a manner, as he would compare the conveyers

to nothing better than to that which the Græcians used for the overthrow of the ancient city and town of Troy, busking up a brave horse, and, by craftie Sinon, persuading them to pluck down the walls with their own hands, to receive that in, for their honour and weelfare, which served only to their utter wrack and destruction. Therefor, with the two brethren that before had given good warning, he would cry, ‘*Equo ne credite Teucri.*’” This is the story alluded to in the *Coronis*, p. 218.

“I shall only observe farther,” concludes Wodrow, “that when the Assembly met upon this matter at Dundee, in March following, I find Mr Ferguson put upon the leet for Moderator, but, the King being present, carried the vote for Mr Blackburn.”

Ferguson died at Dunfermline in 1598, lamented by his flock, among whom he had long and faithfully laboured, and by all who had at heart the interests of that Church of which he had been an honest and resolute defender.

He was married and had children; but of his posterity nothing is known, except that Grizel, his youngest daughter, was married to Mr John Row, Minister of Carnock.

David Ferguson is understood to be the person who is said, in the Prologue to the *Historie*,\* “to have observed and put in

\* P. 1.

write" such things as were done about the time of the Reformation. The work was continued by his son-in-law; and hence it has usually been called "Row's Historie of the Kirk of Scotland."

Ferguson was also the author of a work under the following title, "An Answer to ane Epistle written by Renat Benedict, the French Doctor, Professor of God's Word, (as the Translator of the Epistle calleth him,) to John Knox and the rest of his Brethren, Ministers of the Word of God, made by David Feargussone, Minister of the same Word at this present in Dunfermling. Imprinted at Edinbrough, by Robert Lekprevik, 1563."

The running title of the book is, "Ane Answer to Renat Be. Epistle." It extends to 43 leaves 12mo, and is printed in black letter. Dr M'Crie\* says, that "the translation of Renat's Epistle was by Winzet, and, at that time, probably, was only in MS." It must, however, have been extensively circulated, and calculated to do harm, otherwise an answer would not have been called for.

In 1571-2, Ferguson was called on to preach before the Regent and Nobility, during the time of the Assembly. His sermon on this occasion was subsequently printed, with the following title:—

\* Note to Life of Melville, vol. ii. p. 67.

“ Ane Sermon preachit befor the Regent and Nobilitie, upon a part of the third Chapter of the Prophet Malachi, (verse vii. xii.) in the Kirk of Leith, at the time of the Generall Assemblie, on Sondag the 13th of Januarie, Anno Domini 1571, be David Fergusone, Minister of the Evangell at Dunfermlyne. Imprintit at Sanctandrois, be Robert Lekprevick, Anno Domini M.D.LXXII.”

The Dedication to the Regent Mar is dated 20th August 1572.

The last piece of public service which John Knox performed, at the request of the General Assembly, was to examine and approve of this sermon; and the striking language in which he did so, while it proves the unquenchable ardour of his own zeal for the interests of the Church, attests at the same time the high estimate which he had formed of the character and principles of Ferguson. “ John Knox, with my *dead hand*, but *glaid heart*, praising God, that of his mercy he leaves such light to his Kirk in this desolation.”

The approbation of Knox may be supposed to refer chiefly to the sentiments expressed in the Sermon. But, in some Latin verses which are prefixed to it by John Davidson, then one of the Regents of St Andrews, great praise is bestowed on Ferguson for his successful efforts in improving and refining his ver-

naacular language. Dr M'Crie\* considers the Sermon as proving the quick wit and good taste of the author, and adds, that if it "had not been a *sermon*, it would most probably have been republished, before this time, as a specimen of good Scottish composition." Since this remark was made, it has been privately reprinted at Edinburgh; and, in the Catalogue of the Very Reverend Principal Lee, No. 3084, is marked as the only copy of this reprint which had ever been offered for sale.

The Sermon is a strong and sensible argument on the propriety of restoring tithes to the maintenance of the Church, schools, and the poor. "Quhat then is to be done, but that the Preicheris of God's Word be reasonable sustenit, seing thair is eneuch and over meikle to do it, the schullis and the poor be weill provydit, as they aught, and the tempillis honestly and reverently repairit, that the pepill, without injurie of wynd or wedder, may sait and heir Goddis Word, and participate of his haly sacramentis. And gif thair restis ony thing unspendit quhen this is done, (as na dout thair wil,) in the name of God, let it be bestowit on the nixt necessarie affairis of the commounwelth, and not to any mannis private commoditie."

Many of the expressions are familiar and proverbial, and savouring of that turn for humour for which he was remarkable. For example, speaking of sin as being natural to the Jews,

\* Life of John Knox, Note E.

“ As we say, they had it by kynd, and coft it not.” Again, when saying that we were guilty of sacrilege as well as the Jews, “ We sal find thair schooe (as we use to say) meit aneuch for our fute.” And again, “ I am compellit to speik this, thoch I be als plane as pleasant.”

The quotations from Scripture made throughout the Sermon are taken from the Geneva version ; and the Author speaks of Catechisms as being in common use.

Another work with which Ferguson was occupied till the year in which he died, was A Collection of Scots Proverbs. This was first printed at Edinburgh in 1642. Wodrow had an imperfect copy of this original edition, which belonged to the famous Mr William Guthrie, Minister of Fenwick, who had at one time intended to make additions to the work ; but this intention he does not seem to have accomplished. Indeed, the collection is pretty large, as may be seen by the title of the edition published at Edinburgh, 1659: “ Nine Hundred and Forty Scottish Proverbs, the greatest part of which were at first gathered together by David Ferguson, sometime Minister at Dunfermline, and put in Alphabetical order, when he departed this life, anno 1598. The rest, being since added, were never printed before.”

“ The preface, published under the name of the printer, I take,” says Wodrow, “ to be written by John Row, Mr Fergu-

son's son-in-law ; because, in more places than one, it contains the very words and expressions Mr Row uses in his History. Whoever wrote it, it is short and very apposite." The writer notices, " That every nation have their own proverbs, yea, every shire and part of a nation. That many, having heard of David Ferguson his quick answers, both to great persons and inferi-ors, and of his Proverbs he gathered together in his time, and many of all ranks being desirous to have them, they are now published. I know," adds he, " there be some which will say and marvel that a Minister should have taken pains to gather such Proverbs together ; but they that knew his form of powerfull preaching the word, and his ordinary talking, ever almost using proverbiall speeches, will not find fault with this that he hath done." In a similar strain of apology Wodrow adds, " Mr Guthrie thought the proverbs of every tongue should be studied, especially by Ministers, that upon them they may make their address to their hearers the more affecting and nervous. And I have been informed that the learned and pious John Ray, who writes so much on Naturall History, and hath made so excellent improvement of it, had a great value for Mr Ferguson's Proverbs. He wrote, I think, a Collection of Proverbs himself."

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THE next person whom it may be proper to notice in connection with these Historical Documents is Mr JOHN Row,



Minister of Carnock. He was the son of Mr John Row, the Reformer, and the son-in-law of David Ferguson, Minister of Dunfermline. A short but very interesting account of him, written partly by himself and partly by his son, will be found in the *Coronis*, p. 243-257. By reference to our Ecclesiastical Historians, and the Records of the General Assembly, additional particulars concerning him might easily have been collected. But the leading features of his character, and the leading events of his life, have been brought out in the narrative referred to, with graphic simplicity.

It is stated (at p. 253,) that, "At one of the diets of the Comunion, viz., 1636, quhen Bischops were in their rise, he renewed the National Covenant." He seems also to have done this on a subsequent occasion. The following extract is from the Records of the Kirk-Session of Carnock ; and the present respectable Minister of that parish thinks that the original entry is in the hand-writing of Mr John Row.

"The 5th November 1643. The Covenant of the thrie kingdoms, Scotland, England, and Ireland, was solemnlie sworne to and subscribit be the parochiners of Carnock ; and all that culd wreat subscribit their names in the book quhairin the printed Covenant was, and the rest of the parochiners, that culd not subscribe themselves, subscribit be Jhone Andersone, Notar Publik, Dunfermline, his hands, as the use is, at the Communion Table in

the Kirk of Carnock, as the book, quhilk is in my possession, will testifie. Quhilk action was done very solemnlie, after I had taught the historie of Joshua's Covenant. Josh. xxiv. chap. fra the 14th verse to the 29th."

Under date 28th June 1646, in the same Records, is the following entry :—" My father, Mr Johne Row, of worthie memorie, being departed this life, I, his youngest sone, Mr William Row, Minister of Ceres, did preach ; and, after sermon, did hold Session."

Wodrow has written a Life of Mr John Row, Minister of Carnock. It is preserved among his Biographical Collections, vol. ii. in folio, in the University Library of Glasgow. He notices at length his persecution by the Prelatical party, and his services at the Assembly at Glasgow in 1638, in authenticating the Registers of the Kirk. He gives his character in the following terms: " Mr John Row, Minister of Carnock, was a most usefull, pious minister, well seen in the languages; a most diligent observer and recorder of God's remarkable Providences, and well seen in the history of this Church. This led him, with knowledge and zeal, firmly to adhere to the Reformation principles, which he saw so well bottomed upon Scripture, and the reall interest of this Church and nation. For his adherence to them, he suffered considerably from the Prælates ;

and yet, with some intervalls, he continued Minister at Carnock about 54 years."

The inscription upon his tomb-stone, in the churchyard of Carnock, is given, more fully than in the *Coronis*, by Dr M'Crie, Life of Knox, vol. ii. Note E.

The following Epitaph is from The Memorials of the Family of Row :

THO' BALD WITH AGE, AND PREST WITH WEIGHT,  
IN CROOKED TIMES, THIS MAN WENT STRAIGHT :  
HIS PEN KEPT HID THINGS IN RECORD,  
FOR WHICH THE PRELATS HIM ABHORED :  
AND HERE CARNOCK, HIS LITTLE QUARTER,  
FOR CANTERBURY HE WOULD NOT BARTER !

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THE CORONIS, and also THE ADDITIONAL ILLUSTRATIONS OF THE HISTORIE, were both written by Mr William Row, Minister of Ceres, the youngest surviving son of Mr John Row, Minister of Carnock. He married Jean, daughter of Mr Robert Blair, Minister, first at Bangor in Ireland, and afterwards at Ayr and St Andrews, in Scotland. He wrote a life of his father-in-law, of which various abridgments have been published. The full and original

MS. is preserved in the Signet Library, Edinburgh; and it is thought that a correct edition of it would form a suitable and interesting sequel to "The Historie of the Kirk."

THE SUPPLEMENT TO THE HISTORIE, which brings it down to July 1639, was written by John Row, an elder brother of the preceding. The date of his birth has not been preserved; but it may be referred to the close of the sixteenth or the beginning of the seventeenth century. In 1620 he was Schoolmaster at Kirkaldy. In 1632 he was translated to be Rector of the Grammar School at Perth, and was assisted in the duties of that office by his brothers, Robert and William. In 1641 he went to Aberdeen, by the advice of his friend, Mr Andrew Cant, who was then one of the Ministers of that city; and, having gone through the ordinary trials, Row was also settled there, as Minister of St Nicholas' Church. In addition to his ministerial labours, Row devoted himself to the teaching of Hebrew, the knowledge of which was hereditary in the family; and, with the view of facilitating the progress of his pupils, he drew up a Vocabulary of the Language, which he dedicated to the Magistrates and Council of Aberdeen. The dedication is dated 4th January 1643; and, in the Council Register, (vol. lii. p. 771,) under date 20th September 1643, is the following entry:—"The Counsell, considering the panes taken be Mr John Row in teaching the Hebrew tongue, and for setting forth ane Hebrew

Dictionar, and dedicating the same to the Counsell, ordanes the thesaurar to deliver to the said Mr John Row, for his paines, four hundreth merk Scotts mōney.” In the following year the work was published, under the title of “*ΧΙΔΙΑΣ Hebraica ; seu Vocabularium continens præcipuas radices Linguae Hebrææ, Numero 1000. Cui accessit Index Alphabeticus Propriorum, &c. supra 1200. Item Rudimenta Pietatis Hebraice descripta cum Interpretatione. A. M. JOA. ROW, PASTORE ECCLESIE ABDNS. Glasguæ, Excudebat Georgius Andersonus, Anno Christogonias, M.DC.XLIV.*” At the same time and place was printed his Hebrew Grammar, under the following title: “*Hebrææ Linguae Institutiones compendiosissimæ et facillimæ, in Discipulorum gratiam primum concinnatæ. Nunc vero in Juventutis ubique studiosæ, et eorum præcipue gratiam, qui Theologiæ Sacrosanctæ navant operam, in lucem editæ; A. M. JOA. ROW, tunc Moderatore Scholæ Perthanæ; nunc vero Ecclesiæ Aberdonensis Pastore. Glasguæ, Excudebat Georgius Andersonus, Anno Partus salutiferi, 1644.*” The running title of the work is *Grammaticæ Hebrææ Compendium*. It is dedicated to the Earl of Kinnoul, whose father had procured for Row his appointment\* to the Grammar School of Perth. This dedica-

\* This appointment was not very well taken at the time, as appears from the following extract from the Chronicle of Perth, p. 33, presented to Maitland Club 1831. “June 1632, Mr John Row was admittid master of the gramer-scole be the provest, baillies, and counsell, without consent or woatt of any utheris; quha affixit ane edict and declaration in Latine, ane oration, *De Lingua, De Sermone*. The Ministeris and Presbyterie prest to have tryed him, but we would not admit it, for the quhilk thair

tion contains a short notice of Row's father and grandfather, as the promoters of Hebrew learning in Scotland. It is dated 1st July 1637, at which time, probably, the Grammar had been completed.

In his public principles and conduct, Row agreed with Cant and the more violent party of the Presbyterians; and was chosen Moderator of the Provincial Assembly at Aberdeen in 1644. When the Scottish Parliament, in 1649, appointed a committee to remonstrate against the contemplated murder of Charles I., Row was one of six ministers named to act with the committee. In 1651 a commission, consisting of five Colonels of Monk's army, visited King's College, Aberdeen, and among other acts, deprived Dr Guild, the Principal. Row, being high in favour with the dominant party, was appointed his successor. As Principal, he seems to have discharged his duties with ability and success, maintaining the discipline, and, by his own learning and labours, extending the reputation of the University. In 1656 he was appointed to preach before Parliament, and his sermon on that occasion was published. It is entitled, "Man's Duty in Magnifying God's Work, Discovered in a Sermon preached before the Parliament, October 8, 1656. Being appointed as a day of Publick Thanksgiving, for a great

was much outcrying in the pulpett." *Adhuc sub judice lis est.* There is still a question between the Church Courts and the Magistrates of Royal Burghs, as to the power of the Presbytery of the bounds to visit and examine the grammar schools of such burghs.

Victory obtained by a part of the Navy belonging unto this Commonwealth, against the Spanish Fleet, in its return from the West Indies. By John Rowe, Preacher of the Word, at the Abbey Church in Westminster. Printed by Robert White, for Francis Tyton, at the Three Daggers, near the Inner Temple-Gate in Fleet Street, 1656."

At the Restoration, Principal Row was among the first to pay his court to the re-instated sovereign; and in 1660, he published at Aberdeen, ΕΥΧΑΡΙΣΤΙΑ ΒΑΣΙΛΙΚΗ,\* ad Carolum II. Carmen; a work praising the new King, and abusing the late Protector. But he was too deeply committed with the opposite party to find any favour with the restored dynasty. Some of his previous works, which contained severe reflections upon the Royal Family, were now burned at the Cross of Aberdeen, by the hands of the common hangman; and in 1661, he found it necessary to demit his office as Principal. In order to procure subsistence he resumed his labours as a teacher of youth. But being now nearly seventy years of age, he found the work too heavy for him; and retired at last to Kinellar, in the neighbourhood of Aberdeen, to the house of Mr John Mercer, his son-in-law. He soon after died, and was buried at the west end of the church of Kinellar, in the churchyard; but no monument

\* This piece is exceedingly rare. At the sale of the Gordonstoun Library, a copy, No. 1976, was sold to Messrs Longman and Co. for £2, 18s. A copy also occurred in the Catalogue of Principal Lee's Library.

marks his grave. He left a hundred merks to the schoolmaster of Carnock, in the hands of the Kirk-Session. The original deed of mortification, in the handwriting of the Principal, is still preserved among the public papers of that parish.

In addition to the works which have already been incidentally mentioned, and some others, which seem to be lost, Principal Row wrote the continuation of the "Historie," which is contained in the following collection, under the title of A Supplement to the Historie of the Kirk of Scotland, from August, anno 1637, and thence forward to July 1639, &c. In illustration of the *Supplement*, which is but brief and meagre, he had drawn together a number of public and private documents, a copy of which is preserved in the Advocates' Library, Edinburgh, and is known by the name of Row's *Ecclesiastical Collections*. These documents, like the *Supplement*, seem to have been collected with a view to aid the drawing up of some authentic history of the period to which they refer, under the superintendence of the General Assembly. A similar collection of papers, by a different hand, is preserved in the University Library, Glasgow. By any one meditating a minute history of these eventful times, both Collections might be advantageously consulted. It was once thought that a selection from Principal Row's *Ecclesiastical Collections* might have formed no unsuitable Appendix to the present work. But it has already extended to such a length as to render this inexpedient. And,



perhaps, it is better, that, in the meantime, the *Eccllesiastical Collections* should be left untouched, in the hope that they may tempt or assist the zeal and industry of some future contributor to the objects of the Maitland Club.

After these brief notices of the several persons concerned in originally drawing up the following Historical Documents, it now only remains to indicate the different MSS. from which they have here been printed.

The MANUSCRIPTS from which the present Collection of Ecclesiastical Documents has been compiled are,

I. A very carefully written MS. belonging to the Faculty of Advocates,\* containing the "Historie," "Coronis," and "Supplement," with a large Collection of Illustrative Papers, bearing, at the commencement, the following autograph inscription :

" GEORGIUS COMES DE MELVILL *hunc librum dono dedit*  
ANDREÆ MELVILL, *an : ær : vul : 1707.*"

And at the end of the "Supplement,"

" ANDREAS MELVILL *hunc librum dono accepit a* GEORGIO  
COMITE DE MELVILL, *A.D. 1707.*"

\* Old shelf mark, W. 6, 30 ; new (pencil) mark, 34, 5, 14.

On a fly-leaf, before the title, is this additional autograph :

“ *This Manuscript was gifted me by MR THOMAS MEL-  
VILL, Minister of the Gospel at Scoonie, 1740.*

“JA : DUNCAN.”

The “*Historie*” seems to have been completed by the transcriber at “*Abd. (Aberdeen,) August 31, 1650.*” And at the end of the “*Coronis*” he notes : “*Copied Abd. Octo<sup>r</sup>. 2, 1650.*”

A large COLLECTION of PAPERS follows the “*Coronis* ;” and the “*Supplement*” completes this neat and accurate MS.

It occurs to the Editor, that that MS. is likely to have been copied from *the original*, or at least from an authentic MS. which had at that time been in the possession of Principal Row ; and this opinion is fortified by the following “*Extract from Orem’s MS. History of Old Aberdeen, (since printed,) written in 1724,*” which has been transcribed on a leaf at the commencement of the volume :

“*Anno 1652.* The Principal’s place was conferred upon Mr John Row, Minister in Aberdeen. The said Mr John Row had been twenty years Master of the School of St Johnston, (Perth,) where he had the most flourishing school in this nation ; but Mr Andrew Cant brought him from thence to Aber-

deen, *anno* 1641, where he underwent his trials, and thereafter was made Minister of Aberdeen. When he was Principal, the foundation of the new work was laid in the north-east corner of the College, six stories high, consisting of twenty-four chambers.

“Principal Row was a man who was very well seen in the Latin, Greek, and Hebrew languages, and had a great authority in the College; but *anno* 1661 he demitted his charge, after King Charles II. Restoration; for he was a Covenanter, and had written some things in his books against the Royal Family; which books were taken out of the College, and had to the Cross of Aberdeen, and burned by the hands of the hangman.

“Thereafter he went to New Aberdeen, and took up a private school, for he had laid nothing up to maintain himself when he was out of place; and, therefore, lived by keeping the said school, and for the most part by charity. At last, he went to Kinealter, and staid with Mr John Mercer, his son-in-law, and daughter; where at last he died, and was interred at the west end of the Church of Kinealter, in the churchyard.”

It is not to be doubted that many valuable documents were thus destroyed, and it is most probable that *the original MS.* of the History would share the unhappy fate of Principal Row's

other MSS. and Papers, which are understood to have been numerous and valuable.

That the MS. from which Lord Melville's transcript was taken was *the original*, at least a certified copy, seems plain from the "Historie" and "Coronis" having the following facsimile of the author's signature appended to each: "*Sic subscribitur*, Mr JOHN ROW, *Minister at Carnock*." The addition of the signature to the "Coronis" is of course gratuitous, for the reverend Author died some time before the completion of that portion of the work; though there seems to be abundant internal evidence that much of it had been suggested, or, perhaps, might have been dictated by him, and that the rest was compiled by his son from his papers.

II. Another MS., also belonging to the Faculty of Advocates, consisting of 673 pp. small quarto, written at the commencement of last century.\* There is no note or marking to indicate from what Collection it was procured. It is the MS. from which the copy furnished to the Editor for the press has been taken; but, being considerably modernised, it was found necessary to collate the whole work with all the other MSS., giving a decided preference to that which forms No. I. in the present Notice.

\* The old shelf marking, A. 6, 7; new (pencil) marking, 34, 5, 13.

III. A small, closely written MS., which bears marks of having formed part of the indefatigable Mr Robert Wodrow's Collections. It is by far the oldest of the preceding MSS., and was collated throughout for the orthography, and for the purpose of correcting numerous words which obviously have been mistaken by the various transcribers. This curious little volume is written in an extremely small hand, is much contracted, and, apparently for the purpose of convenient reference as a pocket manual, omits all the Papers, referring for them to other volumes probably at one period in Wodrow's Collections. It now belongs to the Rev. James Inglis, Minister of Kirkoswald, who kindly put it in the hands of the Rev. Dr Fleming, Professor of Moral Philosophy in the University of Glasgow, with a view to its being made use of. .

IV. A neat and carefully written MS., bearing, on the fly-leaf, the signature "GEO. DUNDAS," purchased by the Society of Writers to her Majesty's Signet at the sale of Mr George Paton.

This MS.\* originally consisted of the "Historie" alone; but Mr Paton has added nearly all the "Coronis" from the Advocates' Library MS. It is neatly bound in russia, and is a MS. of the end of the 17th century.

\* 53 G. 13 of Catalogue of Signet Library.

The title-page of this MS. has been supplied by some one\* who knew nothing of the Author. It is as follows :—

“ THE HISTORIE OF THE ESTATE OF THE KIRKE OF SCOTLAND, written by ane old Minister of the Kirk of Scotland, att the desire of some of his young Brethren, for their informatione. *Anno Dom. 1560.*”

This title-page has evidently been concocted by the original proprietor from the introductory paragraph, “ The occasione of setting doune this Historie.” The following note† gives the correct and usually received account of the matter :

“ The following History, from 1558 to 1637, collected by Mr John Row, late Minister of Carnock in Fife, in the Presbytery of Dunfermline; who, surviving till near eighty years of age, was eye-witness, and a careful observer of the most part of the facts mentioned in this Manuscript. He received the rest *viva voce* from his father, Mr John Row, late Minister at Perth, who was one of the Ministers assembled at Edinburgh, 20th December 1560, in the first Assembly of this Nationall Kirk; and from David Ferguson, his father-in-law, late Minister at Dunfermline, and from his Manuscripts.”

\* Probably by Mr Dundas.  
now belonging to Signet Library, (53 G. 13.)

† Mr George Paton's MS. of Row's History,

In preparing these Volumes for presentation to the Members of the Maitland Club, the Editor found it necessary to have recourse to all these MSS. ; but having advanced at press with the work to a considerable extent before he discovered the existence of the Melville MS., and as that volume contains the persevering interpolations and additions of Mr William Row, from the commencement to the close of the Historie, it was deemed best to preserve the most important of them, (excepting the numberless tautologies and circumlocutions which occur in every page of the MS.,) together with the proceedings of the General Assembly, &c. These are to be found in the "ADDITIONAL ILLUSTRATIONS."

A very carefully compiled Index will enable the reader, at a glance, to find every person and incident noticed in the work.

In conclusion of these remarks, it seems only necessary further to state, that when the present Work was adopted by the Council of the Maitland Club as another contribution to the valuable Collection of Historical Works which already form the series of their publications, all that was in their contemplation was to give the Historie of the Kirk, by Mr JOHN Row, Minister of Carnock, in its original and most authentic form. During the progress of the book at press, however, it was deemed expedient to glean from the more recent and interpolated MSS. of his son, Mr William Row, all the additional information which

## INTRODUCTORY NOTICE.

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that industrious and careful person had subsequently amassed ; and it is to be hoped that the very minute INDEX which has been appended to the present work will greatly facilitate reference, and make the whole equally accessible and useful for historical purposes, and as an authentic record of a most important period in the History of the Church of Scotland.

MAY 1842.





THE  
HISTORIE  
OF  
THE ESTATE OF THE KIRK OF SCOTLAND,  
FROM THE  
FIRST REFORMATION OF THE RELIGION IN SCOTLAND:

BEGINNING  
IN THE YEAR M.D.LVIII, AND CONTINUING TO AUGUST IN  
ANNO M.DC.XXXVII.

WRITTEN BY  
MR JOHN ROW,  
LATE MINISTER AT CARNOCK, IN THE PROVINCE OF FYFE,  
AND PRESBYTERIE OF DUNFERMLINE.



# THE HISTORIE

## OF THE

### ESTATE OF THE KIRK OF SCOTLAND.

THE OCCASION OF THE SETTING DOUNE THEREOF WES THIS :

SOME young Minifters newlie entred, in a new forme, to that holy calling, conferring with ane old Minifter who had bein in the miniftrie fourtie yeares and above, shew[ed] to them fome things concerneing the Government of this Kirk fince the Reformation, and what thinges he had feene and obferved in the famen, quherof they confefled themfelves to be ignorant : And vnderftanding, be their aged brother, that he had been inftituted and brought vp in the knowledge and eftate of the Kirk, his father and his wife's father being both Minifters about the tyme of the faid Reformation, ane of them having obferved and put in write fuch things that wer done in thefe tymes ; they thought it wes a matter of confcience to their aged brother, who alfo had obferved fome things quhilk fell out in his owne tyme, to keip cloffe and conceill the knowledge quhilk he had, and not to impaire the fame to others, his brethren, who wer verie defyreous to know the eftate of this their mother-kirk better than they did ; and therefore, befoght him verie earneftlie to fett

The occasion  
of setting doun  
of this Historie.

downe that his knowledge in write : Quhilk he hes done, as the Lord is his witnes, in als great finceritie and simplicitie as he could, fra the tyme of our Reformation to the tyme of King Charles his comeing into this countrey, and going backe againe into England ; with some few thinges that fell out [there]after, till August 1637.

Whille doing of this, albeit in great weakenes and many wants, (for who can observe preceisslie all circumstances, and other small things, in so large a historie !) he earnestlie beseikes the Lord it may tend to His glorie, and the weill of this Kirk, through Jesus Christ our Saviour. Amen.

## THE HISTORIE IT SELFE.

THE LORD GOD, that workes his workes marvelouſlie, wrought his worke of Reformation of Religion in Scotland above men's expectation, conſidering the instruments whom God uſed in the ſame, and the power and authoritie that wer againſt them. Yet to ſpeake ſomewhat of the outward meanes how true Religion came into this poore kingdome, omitting what the Lord did by Martine Luther in Germanie, quhom God raiſed vp in the year of our Lord 1517, firſt to inveigh againſt the Pope giving to all men pardon of their ſins for money ; but they wold not be admoniſhed be ſuch a poore man. The Lord, be his good Spirit, taught him the true religion, quhilk he ſett out to the view of the world ; but the Pope and his clergie perfecuted God's ſervant. But God ſtirred vp one of the Princes of Germanie to know that ſame trueth, and to take it to heart, and to ſtand out againſt the Pope's crueltie : As alſo, the Lord ſtirred vp notable theologues to ſett out notable bookes againſt all papifticall errour, as Calvin, Melancthon, &c., quhairby the Pope's kirk gat a great wound.

But the more particular meanes quhairby came the knowledge of God's trueth in the tyme of great darknes, were ſuch as Sir David Lindeſaye's Poefies, etc., Wedderburne's Pſalmes, and Godlie Ballads of godlie purpoſes, a Complaint given in to England againſt the biſchops, preiſts, &c. There were alſo ſome notable hiſtories acted in publicke, quhilk made the people ſenſible of the darknes they were into, which did much good for that tyme : And a booke of Sir David Lindeſaye's

being printed, quhilk came to the people's hands ; and when they had read and considered it, shew the profanenes that wes amongst the clergie : And the people, reading it diligentlie, taught the mater therin contained to their children, and they taught their condisciples in the schoole ; quair-[by] it came to passe that a Freir preaching in that kirk vpon a Sabbath day in Lentrone, (as the vse was then,) he, in the end of the sermon, began to relate some miracles, and to inveigh against the new Hugonite preachers, as he called them, who then were beginning to teach God's trueth in feilds, (because they gat no libertie to speake in the kirk,) and the people went out to them, and were much delyted to heare God's work spoken plainly ; but quhen he was most vehement vpon his invection, all the bairnes in the schoole, to the number of 300 and above, garres such a hissing and crying out against the Freir, that he in great fear ran out of the pulpit, and went away. Before the next Sabbath, quhen another Freir came to teach in that kirk, he, hearing tell quhat wes done to his brother, complained to the magistrats that he wes so used ; quhervpon the master of the schoole wes desired earnestlie to try who wer the authors of that hissing, that they might be seveirly punished. The master, called Mr Andro Symfone, for that tyme being a zealous papist, used all diligent tryell, and found that a scholler had that booke penned be Sir David Lyndesay, which wes a dittay great enough to have condemned him ; but the youth being of a quick spirit, replied to the master, when he was going to punish him, that it wes no hereticke booke, quhilk he should let him see ; then, efter he had read it, he wes content to be punished at his pleasure. This made the master desirous to read the booke ; but he, be the reading and vnderstanding thereof, wes fullie perswaded that all therein contained wes true ; quhilk made him declair to the counsell of the toun and to the Freir that wes to teach, that he could not get knowledge who made that hissing first in the kirk ; yet he wes perswaded, that if they wold leave off their inveighing against thir new preachours, the bairnes wold be quyet enough : Quhilk warning made the Freir that preached to say, quhen he was concluding his sermon : " I will speak nothing against thir new preachours, but I will speake against our selves. If we had done our duetie in our

calling faithfullie, and made yow, God's people, to know God's trueth, as we should have done, thir new teachers had not done as they doe ; for, lyke fillie fcheip poyndit in a fauld wher ther is no meate, they must goe to their meate quher they may have it ; so we cannot find fault with the people to runne and heare God's word taught you, quherever yee can have it." These speaches made the people glad, and confirmed the master of the schoole that he had ane knowledge of the trueth greatumlie ; so that the lyke knowledge daylie increafed, and the few godlie preachers of the kingdome wer weill lyved, and taught God's word, and there also ministred the Sacraments, quherby God made his Gospell and trueth to be more and more esteemed of, till the tyme of the Reformation.

This year 1560, the first Generall Assemblie of this Kirk conveyned in Edinburgh, Dec<sup>r</sup>. 20 ; quherin there was not above 12 Ministers, but fundrie ruleing-elders, commissiouners to the number of 30, to assist them in that good worke ; quhilk the Lord so blissed, that appoyntment was made of other 43, quherof some were to read the word to the people, some to preache and exhort also ; John Erskine of Dune wes one : That there should two Generall Assemblies be holden everie yeare, and at everie Assemblie the number of the Ministers increafed, and the number of the godlie professours also. Thus the Reformation and true Religion going weill forward, the nobilitie and great Counsell of Scotland thought it necessar, and verie expedient, to charge the Ministers that then wer, to sett downe in a booke their iudgements concerning all the points of the Reformation of Religion alreadie begun, as they should answer to God, that they might proceed in everie thing rightlie. To the quhilk demand the Ministers gave in their answer, in write, efter this maner :—

1560.  
Gen. Assembly  
q<sup>r</sup>in wer only 12  
ministers and  
30 ruleing-  
elders.

"To the great Counsell of Scotland, now admitted to the Regiment, be the Providence of God, and by the common consent of the Estates therof, your Honours humble servitours and Ministers of Christ Jesus, within the samen, with grace, mercie, and peace from God the Father of our Lord Jesus Chrif, with the perpetuall increase of the Holie Spirit.



“From your honours we received a charge, dated at Edinburgh the 29 day of Aprile in the year of our Lord 1560, requyring and commanding ws, in the name of the Eternall God, as we shall ansuer in His prefence, to commit to writeing, and in a booke delyver to your wifdomes our iudgments touchng the Reformation of Religion, quhilk heirtofore in this Realme (as in others) hath beene vtterlie corrupted. Vpon the receypt quherof, so many of ws as wes in this towne did conveine, and in vnitie of mynd doe offer vnto your wifdomes these subseqvents, for commoun order and vniformitie to be observed in this realme, concerning Doctrine, administraction of Sacraments, and Ministers’ provision for their sustentation, Ecclesiastical discipline, etc. The Church most humbly requyring your honours, that neither ye admitt any thing which God doeth not approve, neither yet that yow shall reiect such ordinances as God’s word doe specifie; for we will not bind vpon yow farder then we are able to prove by God’s most plaine word. Theirfore we most humbly crave of yow, even as yow will answer to Him before quhom both yee and we must appeare to rander accompt, that yee repudiat nothing for pleasour and affection which we are able to improve by God’s writtin and reveiled word.”

When the Ministers put their hands to the worke concerning the Policie of the Kirk, and efter they had given in their travellis to the Generall Assemblie that they might sett downe perfectlie, quhilk, be great paines, much reading, and calling vpon the name of God, wer approven of the whole Generall Assembly; and being over lairge, they abridged the haille Policie of the Kirk, and presented to the Nobilitie and Counsell of this realme 1560, as follows:

The first head containeth Doctrine to be taught. The second head containeth Sacraments, how to be administred rightlie. The thrid head containeth the abolishing of all Idolatrie. The fourth contained Ministers, and their election and admiffion, and what may vnable a man that he may not be admitted to that fonction; and concerning Reiders. The fyft contenes the provision of Ministers, and touchng the rents iustlie appertaining to the Kirk, wher there is fundrie things spocken

of Vniverfities and Schooles, and how they may be provyded, and how learning and knowledge, especiallie of the Scriptures, fould increafe be them ; and something alfo fpockin of Superintendents and their admiffion. The fixt head intreats particularlie of the Patrimonie of the Kirk. The feventh head is of Ecclefiaticall Difcipline ; wher it is declared quhat perfones should be fubieft to the Difcipline of the Kirk, and the order for Publiſt Offenders. The laſt head toucheing the Policie of the Kirk in many particulars, as concerning Prophecyng and Interpreting of the Scriptures, concerning Mariage, Buriall, the Reparation of Kirks, Punifhment of ſuch as profanes and contemnes the Sacraments.

Then, efter this, the Generall Affemblic appoynted Miniſters to ſett doune the vther Booke of Policie more ſuccinctlie ; whilk containes 13 Chapters, as alfo many heads and conclufions of the Policie of the Kirk. The firſt of the Kirk and Policie thereof in generall, and quherin it is different from the Civile Policie. The ſecond of the perfons and Office-bearers to whom this adminiſtration is committed. The third teaches how perfones that beares Eccleſiaſticall functions are to be admitted to their offices. The fourth is of the Office-bearers, in particular ; and firſt, of Paſtors and Miniſters. The fift of the Doctours their offices, and of Schooles. The fixt of Elders, and their offices. The ſeventh is of the Affemblic and Difcipline. The eight of Deacons, and their offices. The ninth of the Patrimonie of the Kirk, and diſtribution thereof. The tenth of the office of Chriſtian Magiſtrat in the Kirk. The ellevinth is of the preſent Abufes remaining in the Kirk, quhilk ought to be reformed. The twelf containes ſpeciall heads of Reformation, quhilk the Kirk craves. And the laſt chapter ſpeiketh of the vtilitie that ſhall flow from this preſent Reformation to all eſtates.

This ſecond Booke of Policie wes thought to be, be the whole Generall Affemblic in many meetings, verie exactlie ſett doune, with great learning and holineſſe ; and therefore everie Miniſter, when he wes admitted to his Kirk, ſubſcryved the ſamen, vpon ſome preſbyterie day, in the preſence of his brethren who had all ſubſcryved the ſamen before him, as ye will heare efterhend ; quhilk ſubſcription may be a ſure wit-

nes againes some quho this day compelles Miniſters to ſubſcryve the verie contrair concluſions. I wold have you here obſerving, before I proceid further, that there were great hinderances caſten in (as vſeth to be in all good purpoſes) that theſe Bookes of Policie were not receaved, neither approven be all men in many yeares following: for they that were Papiſts in their heart were enemies both to the doctrine and policie of the Kirk; and they who openlie profeſſed the true doctrine, and yet poſſeſſed the Kirk rents, wer not onlie vnheartie freinds, but, vnder cullour, great hinderers of the allowance and approbation of the Bookes. Yet, through continuall exortations and admonitions to the Nobilitie and others of good rank and accompt, and through humble intreatie of the young King and his Counſellours, in many Generall Affemblies, at lenth this concluſion was taken in Stirlie, quher the King wes for the time, 1578:

1578.  
A Gen. Ass.  
met, q'at the  
King wes pre-  
ſent.

“ Forſomuch as in the laſt Affembly was given commiſſioun to certaine brethren to preſent to the King's hienes and Counſell the Heads of the Policie of the Kirk, with a ſupplication to his grace, the Affembly deſired the report of the brethren's proceidings, who expone and ſhew, that, according to their commiſſion, they exhibite to the King's Majeſty a copie of the heads of the Policie of the Kirk, with a ſupplication to his grace; who gave a comfortable and a verie good anſwer, that not onlie would he concurre with the Kirk in all things that might advance the trew Religion preſentlie profeſſed in this kingdome, but alſo wold be a protector for the Kirk: And therefor his grace preſented to his Counſell the ſaid ſupplication, who nominat perſons to conferre of the mater, and, by his Majeſties procurement, obtained of the Counſell that they might choiſe ſo many Miniſters to conferre, and wes at lenth agreed vpon, which conference is readie to be ſhown. Not-the-leſſe of all thir paines and diligence, quhilk the Kirk tooke in perſyting the Booke of Policie, and the many promiſes made that the ſaid Booke ſhould be ratified and approven be the lawes of the kingdome, the ſamen wes never gotten done; but only, in end, ane act maid in that Generall Affembly holden in Edr. 1590, that all Miniſters, at their entries to the miniſtrie, ſhould declair their conſent to the ſaid Booke of Policie, be their ſub-

An Act of  
Assembly at  
Edr. 1590, con-  
cerning the Mi-  
niſtrie and Book  
of Discipline.

scription ; which was obeyed and done as we have said, and as will be declared afterwards. This also is to be considered for the clearing of some things alreadie spoken of Bischops and Superintendents, that this Kirk, in the infancie and first growing thereof, behooved to choice out of the few number who wer entred in the ministrie, and (whilk, indeid, in a schortyme grew mervelouslie, and wer admitted to the Generall Assemblie) some whom the Assemblie thought meitest to be Vifiters of Kirks, quherby Ministers might be planted and admitted to their offices, throughout all the kingdome, and instructed in their dueties, and censured in case of negligence or other faults, either in their persons or callings. Thir Vifitours some of them had bein Bischops before, but had adioyned themselves to the Reformed Kirk, and now wer Preachours of the Gospell ; others wer ordinar Pastours ; but, becaus this office of the Vifitation of Kirks was now inioyned to them, they wer named Superintendents ; yet so, as touching their calling, there wes no difference in the admiffion of them and others to the ministrie, as is evident in our Psalme bookes ; and albeit the name of a Bischop, Superintendent, and Minister, be in effect ane, becaus in common speache the name Bischop wes taken as propper to one who had these benefices. The Generall Assemblie, even at the begining, lyked not the famen, as favouring of some superioritie, quhilk they thoght should not be in God's Kirk among the Ministers therein ; and, therefore, when they named thir men, it wes with some addition, as in that Generall Assemblie holden at Edin<sup>r</sup>. anno 1572, it is said M<sup>r</sup> Alex<sup>r</sup> Gordoun, commonlie [called] Bischop of Galloway, making petition to be Superintendent in Galloway, wes refused, because, &c. ; quherby it is evident that, by his episcopacie, he had no place in the ministrie quhill the Generall Assemblie admitted him. And at this same tyme there wes a generall act concludit, that all Ministers, they also that call themselves Bischops, fall be entered in to the ministrie according to the ordour sett doune in the Bookes of Discipline anent the admiffion of Ministers, or els they fall have no place in that holie calling. Also many other acts wer maid against the corruptions of Bischops, becaus fundrie of them wer committing haynous offences, and therefore were censured and depofed be the Generall Af-

Assemb. 1572  
enacts many  
things against  
Bischops.

femblye, quhill maid some of them refuse to come to the Generall Affemblye, quhill they wer compelled through feare of excommunication. The Generall Affemblye also, in giving them libertie to set tackes, inhibit them to vse their ordinar style, 'Reverend Father in God,' as not appertaining to the Minister of Jesus Christ, neither is it to be found in the Scriptures : And, because it wer longfome to insift and relait in how many Generall Affemblyes the Kirk wes troubled in takeing ordour with those who wer called Bischops, and had those benefices given to them be such moyen as they had in Court to obtaine them ; when, in the meane tyme, they who wer called Superintendents at everie Generall Affemblye gave accompt how they had discharged their duetie sen the Affemblye preceiding, and wer continuallie approven and continwed in their places."

Ass. 1573, at  
Edr. they enact  
against Bischops  
admission, with-  
out Gen. Assem-  
blye's order.

Yee shall see two or thrie acts sett doune in end against Bischops to amend their corruptions, and stay the fashrie they maid to the Affemblyes, at that Affemblye holden at Edr. 1573 : " This Affemblye hes concludit that the iurisdiction of Bischops in their Ecclesiasticall function fall not exceed the iurisdiction of Superintendents quhill heretofore they have haid, and presently have ; and that they shalbe willinglie subiect to the discipline appoynted by the Generall Affemblye as members therof, as Superintendents have been heirtofore, in all sortes : And that no Bischop give collation to any benefice within the bounds of Superintendents without their consent and testimonyall subscriyvit with their hands." Therefter this act wes concludit : " Forasmuch as there is great corruption in the estate of Bischops as they are presently made in this realme, quhervnto the Kirk wold provyde some stay in tyme comeing, so farre as they may, to the effect that farther corruption may be bryddled, therefore the Affemblye hath concludit that no more Bischops fall be elected heirefter before the nixt Generall Affemblye of the Kirk ; dischargeing all Ministers and Chaptours to proceid any wayes in the election of the saids Bischops in the meane tyme, vnder the paine of perpetuall deprivation from their offices." And this act wes extended in another Affemblye to all tymes to come ; and all Bischops alreadye elected, requyred to submitt themselves to the Generall Affemblye concerning the reformation of the cor-

ruptions of that estate. Quhilk submissiō the Bischop of Dumblane willingly offered to the Assemblie.

This being clear, then, that fra the infancie of this Kirk till the tyme that full reformation was maid both in doctrine and discipline, (then Presbyteries and Provinciaill Assemblies wer constitute,) the Superintendants had a verie necessar charge and calling for the planting of kirks, and feing them keip good order, and wer diligent and holie in their ounes severall ministries; and the Bischops, on the other pairt, wer verie troublesome and offensive to the Kirk of God, (I speike of many of them, but not of all;) and feing many thinges must be tollerate for the tyme in the infancie of a kirk quhilk may not be authorized when the kirk comes to a greater perfection, I will speake no more of this purpose at this tyme.

But to proceed in our historie. In the year of God 1561, the young King of France, Francis II., Queene Marie's husband, being dead, Queene Marie cometh from France to Scotland, and shee being a papist, yet finding the Reformation of Religion begun, and Acts of Parliament maid in favours thereof, shee promisseth to ratifie all, provyding shee can have libertie to enioy her ounes Religion privatlie within her own palace; for she broght a Bischop and Priests with her. But that matter being reasoned be the ministrie, it wes concludit that such libertie could not be granted, except they would willingly bring the plague of God vpon her and them that consented therevnto, and to the haill countrey, as 1625 the pest followed the masse to London, and destroyed many thousands; yet nothelesse, fundrie of the nobilitie, willing to pleasure the Queene, reasoned for her, that for some short tyme shee might heare masse said to her privatlie, not doubting but shee wold be shortlie broght to the hearing of God's word, and that wold draw her away from her superstition quhairin shee was broght vp. Thus the Ministers, to keip themselves cleine in their sermons and meitings, were ever inveying against her masse, yet could not get the matter amendit at that tyme; but afterward, quhen shee caused murther the King Henrie Stewart, her owne husband, to whom shee bure King James VI., anno 1566, that shee

1561.  
Francis 2d, King  
of France, or  
Marie's husband,  
died; quvpon she  
came home to  
Scotland.

K. James VI.

borne 1566,  
Jan. 19.

1586.  
Queen Marie was  
beheadit.

might get the Earle of Bothwell to be her husband, quhilk mariage was maid be the Bischop of Orkney, and he deposed therefore be the Kirk, the nobilitie of Scotland, trying the mater, raise vp againes her, so that shee was forced to flee into England; and there, being intertained in a princelie maner be Quein Elizabeth many yeares, at lenth shee was accused and convict of treason against Queen Elizabeth, and therefore beheadit, anno 1586. For, so soone as she was delyvered, and her sonne borne, the nobilitie who wer Protestants, assisted with the rest called the Congregation, tooke the bairne, keiped him in safetie, and crowned him King, being but a yeare old; the Queene, in the meane tyme, intertaining warres against the Congregation, becaus shee gat not her will in all thinges. The Queene thus remaining in England, the nobilitie that stood for the young King, the Earle of Murray then being Regent, and they assisting him, stood also for the true Religion: Others againe that wer vpon the Queene's faction, albeit some of them wer professours of the true Religion, yet they having the principall castellis and strengthes of the kingdome in their hands, intertained civill warres against the nobilitie and other professours that stood for the King and his auctoritie and preservation; quherby great hurt came to the Kirk and commonwealth of this kingdome; for, in this tyme, the Ministers of Edinburgh, and many good professours, wer forced to leave Edinburgh, and dwell in other places; M<sup>r</sup> Knox remaining a whyle in St Andrewes: And, efter long troubles, there being acts of pacification maid betwixt the Lords holding for the King and those that held for the Queene, the Kirk, in this meane tyme, preassing to keip their Assemblies, but gatt litle good done. The Ministers of Edinburgh comeing back againe, the Assemblies keeped more frequentlie, and gave in supplications and articles continowallie to the young King, to his Regent and counsell, to get all papistrie suppressed, and that none should get any kirk-benefice bestowed vpon them, but they who wer found qualified and gifted for the same; and that such Ministers as wer alreadie placed shold have their manses and gleibs, quherby they might be resident with their flockes. And yet at this tyme the nobilitie, for their owne ends, wer placing Bischops in vaiking benefices, albeit the sincearest of the ministerie and good pro-

feffours wold faine have had them altogether removed out of the Kirk, that the Superintendents, who had no benefices but only their stipends, and the Assemblie of Ministers and Commissioners might governe the Kirk : But it could not be gotten ; for it was about this tyme that M<sup>r</sup> Beza, Minister of Geneva, wrote a letter to M<sup>r</sup> Knox, then Minister at Edinburgh, concerning the Bischops, whom he thought to have bein altogether removed from our Kirk ; whose words concerning them I have heir sett doune, becaus they are so pertinent to our purpofe. It wes writtin in Latine, but I have sett it doune in English. That is to say :

M<sup>r</sup> Bezae's letter  
to M<sup>r</sup> Knox  
against Bischops.

“ O my deare Knox, I wold haue yow and the rest of your brethren to remember this, quhilk now we may evidentlie behold before our eyes, that as Bischops brought forth and made a Pope, so thir false Bischops, who are nothing but remainders and reliëts of the papacie, will bring in Epicurisme and Atheisme in the world. Let all men, therefore, who wishe the weill of Christ's Kirk, eschew such a great pest ; and seing that yow have banished it timeoullie out of Scotland, I pray yow let it never have place againe, albeit it carie with it a flattering appearance to hold in peace in the Kirk ; for that deceived many of the best ancient fathers.”

Our Kirk then preassed to see the Articles and Heads of the Policie of the Kirk practised and obeyed, seing that all men seemed to be content therewith ; for there wes never any act concludit in the Generall Assemblies of the Kirk then, till all men had their doubts resolved to them, either be particular conferences or be publict reasoning, quhilk maid God's worke rightlie to goe forward ; so that all corruptions knowen to be in the ministerie, and also vyces among the commoun people, wer daylie taken order with. For the Kirk wes strictlie and weill governed be Kirk-sessions, in everie particular congregation quher elders and deacons could he had qualified for their offices : Then efterward be Presbyteries in cheife tounes ; twentie Ministers, or fewar or moe as the bounds of that toun could afford, with ane elder accompanying each Minister, meeting together everie weeke, on a certaine day appoynted ;



quherin a portion of Scripture was opened vp and expounded be ane of the saids Ministers ; and another Minister did deliver doctrines and vses vpon the same text, and some tyme two or three wold adde something, either doctrine or observations, to that quhilk had been formerlie spocken, quhilk was called the exercise of the Ministers ; efter quhilk exercise, all matters of discipline belonging to that bounds wer handled : Then there wer Provinciall Assemblies holden twyse every year, quherin all the Ministers of the province or schyre conveined with their commissioners in Apryle and October : And that the Generall Assemblies mett twyse in the year also, and oftner, *pro re nata* ; quherby it came to passe that no publict sinne could escape censuring and punishment according to the weight thereof : For, if a Minister with his Session could not get order tane with any offender in his parochine, he wes dilated to the Presbytrie ; and, if the Presbytrie could not, the Provinciall Assemblies tooke order with it ; and, if that iudicatorie wes not of sufficient authoritie, the Generall Assemblie ended the contraverfie, for, fra that iudicatorie there wes no appellation. But, to avoid ambition, preheminence, and tyrannie, the Moderators both of Presbyteries and Provinciall Assemblies wer chosen out of a leit made twyse in the year : And, sicklyke, at everie Assemblie a new Moderator wes chosen ; and quhen he dimitted his place, hee taught some sermon to stirre vp the brethren to their dueties in their callings.

Assembly 1575 caused disput the lawfulness of Bischops' name and place, by 6 Ministers, 3 on a side ; at last, after 9 or 10 Assemblies heard the disput, Bischops' names and functions wer declaired unlawfull, and acknowledged so by themselves.

But now the Generall Assemblie of the Kirk began more seriously to speake of the Governement of the Kirk ; and therefore, in the year of God 1575, the question wes proponed concerning Bischops, If their name being appropriate to some few and not to all the Ministers, and if their authoritie above their brethren and places quhilk they had in the Kirk at that tyme, wes lawfull ? For answer to the said question, it wes thoght expedient that sixe Ministers, Mrs Johne Hay, Johne Row, David Lyndesay, for the affirmative ; Mrs Johne Craig, James Lowson, and Andrew Melvill, for the negative parte ; that the most learned, holy, and grave brethern should reason that question *pro* and *contra*, as their light and opinion served them for the tyme ; and all the particulars concerning the said question being disputed and exactlie considered in nine

or ten Generall Assemblies, everie Assembly then vseing to continew two weekes at least : In end, with the consent of all, yea even of the Bischops themselves, they were compted vnlawfull and vnprofitable to be in God's Kirk. And many vther acts maid to the same purpose, quhilk afterward wer riven out of the Register of the Generall Assemblies ; yet be God's Providence a principall act wes concluded, and remaneth in the Bookes published to all in the year 1580 :

“ Foirfameikle as the office of a Bischop, as it is now vsed and commonlie taken within this realme, hes no sure warrand, authoritie, or good ground, out of the Scriptures of God, but is brought in be the folie and corruption of men's inventions, to the great overthrow of the Kirk of God : The haill Assembly of the Kirk, in ane voice, efter libertie given to all men to reason in the mater, none exponing himselfe in defending the said pretendit office, finds and declaires the famen pretended office, vsed and termed as is above said, vnlawfull in the selfe, as having neither fundament, ground, nor warrand, within the word of God : And ordaines all such persons that brookes or shall brooke the said office, shall be charged *simpliciter* to dimitt, quyte, and leave of the famen, as ane office quhervnto they are not called be God ; and sicklyke, to desist and cease from all preaching, ministration of the Sacraments, and vseing any way the office of Pastors, whill they receave *de novo* admissioun be the Generall Assembly, vnder the paine of excommunication to be vsed against them ; quherin if they be found disobediēt, or contravene this act in any poynt, the sentence of excommunication, efter dew admonitions, to be vsed against them : And for the better execution of the said act, it is ordained that a Provinciall Assembly shall be holden in everie province where any vsurped Bischops are, beginning the 18 day of August next to come ; quherto they shall be called and sumoned, be the Visitouris of the saids provinces, to compeir before the Assemblies ; and namelie, the Bischop of St Andrews to compeir in St Andrews, the Bischop of Aberdeen in Aberdeen ; the Bischop of Glasgow in Glasgow ; the Bischop of Murray in Elgin ; to give obedience to the said act : Quhilk [if] they refuse to doe, that the said Provincial Assembly shall appoynt certaine brethren of their Ministerie to give them publict admo-

Assembly 1580,  
vna voce voted  
doun Bischops.  
The King's Com-  
missioner pre-  
sent, assented  
thereto.

nitions out of the pulpits, and warne them, incase they disobey, to compeir before the next Generall Assemblie to be holden at Edinburgh the 20 day of October next to come, to heare the sentence of excommunication pronounced against them for their disobedience." And to this act the Bischop of Dumblane agreed, submitting himselfe to be ruled thereby.

It is to be considered, that the King's Majesties Commissioners wer present at the makeing of the said acts, and agreed therto; and that all Bischops wer removed out of the Kirk, and from their places shortly after this; only the King and his counsell advysed with the Generall Assemblie how votes should be supplied in Parliament for the Bischops, and how their offices should be discharged in their courts, seing they wer reckoned the thrid estate now in Scotland: And, after long advysment, great disputation being had, the Kirk concludit that there sould be commissioners of Ministers sent from the Generall Assemblie at all times needfull, both to vote in Parliament, and assist the King and his counsell in Conventions; and as for the execution of their civile and criminall iurisdctions, the heretable bailives should supplie that part. Quherwith the King and counsell wer content, desiring alwayes that at everie Parliament the Generall Assemblie should meet some day before it, that they might advyse what acts were convenient to be needed for the propagation of true Religion and liberties of the true Kirk; quhilk wes granted, and meikle good done thereby, and [as?] fundrie acts of fundrie Parliaments now in writt evidentlie declares.

Not many yeares after this, when the Kirk had gotten some quyetnes, and yet perceaving defection to be comeing fast on, thought it neidfull and expedient to prevent the samen, to pen a more particular Confession of Faith then wes sett doune at first, commonlie called "The King's Confession;" and for the exactnes and worthines thereof, is meikle counted of in all other Christian Kirks professing sinceritie, and translated in many and diverse languages, wherby this Kirk of Scotland, be their great oath, renunes all the corruptions in other kirks; and promises, in God's presence, to keepe still the profession and practise of that

true Religion, in doctrine and discipline ; quhilk then the King and all his subiects (true members of this reformed Kirk) did professe and daylie practise. And so Miniſters wer charged be the King and his Councell to be carefull to ſee that all their parochiners might ſubſcribe and ſweare to the ſaid Confeſſion of Faith, the quhilk the King and his Councell had firſt ſubſcribed, and to the quhilk they had ſworne. Which diligence of Miniſters did much good ; for they laboured divers yeares to get the oathes and ſubſcriptions of all that would be rightlie informed be them to ſtand vnto the ſaid Confeſſion of Faith vnto their lyves end.

This Confeſſion following wes printed and openlie ſett out to all, at the King and Councell's command, when this Kirk of Scotland wes rightlie reformed, and all corruptions put to the doores, and religion gloriouslie flouriſheing both in doctrine and diſcipline.

ANE SCHORT AND GENERALL CONFESSION OF THE TRUE CHRISTIAN FAITH AND RELIGION, ACCORDING TO GOD'S WORD, AND ACTS OF PARLIAMENT, SUBSCRIBED BE THE KING'S MAJESTIE AND HIS HOUSEHOLD, WITH SUNDRIE OTHERS, TO THE GLORIE OF GOD AND GOOD EXAMPLE OF ALL MEN, AT EDIN<sup>B</sup>, THE 28 DAY OF JAN<sup>RY</sup>, THE YEAR OF GOD 1580, AND 14 YEARE OF HIS MAJESTIE'S REIGNE.\*

1580.  
A ſhort Confeſſion of Faith approved by his Maieſtie, he being 14 years old.

“WE all, and ewerie one of ws wnderwritten, proteſt that after long and dew examination of owre Conſciences in matteris of true and falſe religion, are now throchly reſolued in the trueth, by the Worde and Sprit of God : And therefore we beleue with owre heartis, confeſſe with owre mouthes, ſubſcrywe with owre handis, and conſtantly affirme before God and the whole world, That this onely is the true Chriſtiane Fayth

\* As the ſeveral MSS. vary conſiderably from each other, it has been deemed expedient, in giving a tranſcript of this highly important document, to insert, in this place, a literal copy from the original, which has fortunately been preſerved in the Advocates' Library, endorsed—“Covenant ſubſcryved be King James, of worthie memorie, and his houſhold, 28 Jan. 1580. Sent frome Somer in France be Monſieur . . . to my Lord Scottiſtarvett, in Aug. 1641.” A copy of this intereſting paper is alſo to be found in “The Booke of the Universall Kirk of Scotland,” now in the courſe of publication by the Bannatyne and Maitland Clubs.

and Religion, pleasing God and bringing saluation to man, quhilk is now, by the mercy of God, reweled to the world by the preaching of the bleffed Ewangell ; and is receaued, beleued, and defended by manie and findrie notable Kyrkis and realmes ; but chiefly by the Kyrk of Scotland, the Kingis Maiestie, and three Estatis of this Realme, as Godis eternall trueth and onely ground of our Saluation, as more particularly is expresse in the Confession of owre Fayth, stablished and publictly confirmed by findrie Actis of Parliamentis, and now of a long tyme hath bene openly professed by the Kingis Maiestie, and whole body of this Realme both in brught and land : To the quhilk Confession and Forme of Religion we willingly agree in owre conscience in all poyntis, as wnto Godis wndoubted trueth and weritie, grounded onely wpon his written Worde : And therefore we abhorre and detest all contrarie religion and doctrine ; but chiefly all kynd of papistrie in generall, and particular headis, ewen as they are now damned and confuted by the Worde of God, and Kirk of Scotland : But in specale we detest and refuse the usurped authoritie of that Romane Antichrist wpon the Scriptures of God, wpon the Kirk, the Ciwill Magistrate, and conscience of men ; all his tyrrous lawes made wpon indifferent thinges agaynst owre Christiane libertie ; his erroneous doctrine agaynst the sufficiencie of His written Worde, the perfection of the Lawe, the office of Christ and his blessed Ewangell ; his corrupted doctrine concernyng originall synne, owre naturall ~~debilitie~~ <sup>debilitie</sup> and rebellion to godlines, owre iustificatioun by fayth onely, owre imperfect sanctification and obedience to the Law ; the nature, number, and vse of the holie Sacramentis ; his fyve bassard Sacramentis, with all his ritis, ceremonieis and false doctrine, added to the ministratioun of the true Sacramentis without the Worde of God ; his cruell judgement agaynst infantis deperting without the Sacrament ; his absolute necessitie of baptisme ; his blasphemous opinion of transsubstantiation, or reall presence of Christ's body in the Elements, and receawing of the same by the wicked, or bodeis of men ; his dispensationeis with solemnes othes, periuries, and degreis of mariage forbidden in the Worde ; his crueltie agaynst the innocent deuorced ; his diuiliſhe Mes ; his blasphemous priesthood ; his prophane sacrifice for the synnes of the dead and the quyk ; his canonization of

men, calling wpon angelis and sainctis departed ; worshipping of imagrie, reliques and croces ; dedicating of kyrkis, altaris, dayis ; woues to creatures ; his purgatorie, prayeris for the dead, praying or speaking in a strange langwage ; with his proceffiounis and blasphemous Letanie, and multitude of Aduocatis or Mediatoreis ; his manifold ordoures ; auricular confession ; his despered and wncertayne repentance ; his generall and doubtfull Fayth ; satisfiacioneis of men for theyr synnes ; his iustification by workes ; his *opus operatum* workes of supererogation, meritis, pardons, pergrinationes, and stationeis ; his holy water, baptisying of bellis, cungering of spritis, crocing, faning, anoynting, coniuring, hallowing of Godis good creatures, with the superstitious opinion joyned therewith ; his worldie monarchie, and wicked hierarchie ; his three solemne woues, with all his shawelinges of syndrie fortes ; his erroneous and bloodie decretes made at Trent, with all the subscryweris and approweris of that cruell and bloodie band, coniured agaynst the Kyrk of God. And finally, we detest all his wane allegories, ritis, signes, and traditioneis broght in the Kyrk, without or agaynst the Worde of God, and doctrine of this true reformed Kyrk ; to the quhilk we joyne owrefelues willingly, in doctrine, fayth, religion, discipline, and vse of the holie Sacramentis, as lyuely memberis of the same in Christ owre Head : promysing and suearing by the great name of the Lord owre God ; That we shall continue in the obedience of the doctrine and discipline of this Kyrk, and shall defend the same according to owre vocation and pouer, all the dayes of owre liues, wnder the paines conteyned in the Law, and danger both of body and saule in the day of Godis fearfull iudgement. And seing that manie are styrred wp by Satan, and that Romane Antichrist, to promise, sueare, subscryue, and for a tyme vse the holie Sacramentis in the Kyrk deceitfully, agaynst there owne conscience ; mynding heireby, fyrst, wnder the externall clok of the religion, to corrupt and subuert secretly Godis true religion within the Kirk ; and afterward, when tyme may serue, to become open enemeis and persecutoris of the same, wnder wane hope of the Papis dispensation, diuised agaynst the Vorde of God, to his greater confusion, and theyr dowble condemnation in the day of the Lord Iesus : We therefore, willing to tak away all suspition of hypo-

crisie, and of fyk dowble dealing with God and his Kirk, protest and call the Searcher of all heartis for witnes, that owre myndis and heartis do fully agree with this owre Confession, promise, othe and subscription; so that we are not moved for any worldly respect, bot are perswaded onely in owre conscience, throught the knowlege and lowe of Godis true religion, prented in oure heartis by the Holy Sprit, as we shall answer to Him in the day, when the secretis of all heartis shall be disclosed. And because we perceave that the quietnes and stabilitie of owre Religion and Kirk doth depend wpon the sawetie and good behaviour of the Kyngis Maiestie, as wpon ane comfortable instrument of Godis mercy grawnted to this cowntrey, for the mainteining of his Kyrk, and ministration of Justice amongis ws; We protest and promise solemnly with oure heartis, vnder the same othe, hand writ, and panes, that we shall defend his persone and authoritie with owre geyr, bodyes and lyues, in the defence of Cristis Euangell, libertie of owre countrey, ministration of justice, and punishment of iniquitie, agaynst all enemeis, within this realme or without, as we desyre owre G'od to be a strong and mercifull defender to ws, in the day of owre death, and cuming of oure Lord Jesus Christ: To whome, with the Father and the Holie Sprit, be all honour and glorie eternally. Amen.

## JAMES R.

MR JOHNE CRAG.

JHON DUNCANSON.

MICHAELL ELPHINSTOUN.

P. YOWNG.

ROBERT ERSKYNE.

JAMES ELPHINSTOUN.

S. BORTHIK, vithe hand and hart.

WELJAME CRAG.

JHONE MORDO.

JAMES COLUILL of Est Wemes.

GEORGE DOUGLAS.

ALEX<sup>r</sup>. DUREM.WALTER STEUART, Pryore of  
BLANTYRE.VILLIAM RUTHEN off Ballan-  
dane.JHON SCRYMGEOUR, Townger  
off Glaswall.

WILLIAM MORRAY.

DAVID MURRAY.

JAMES FRASSER.

LENOX.

MORTOUNE.

BOTHWELL.

ARGYLL.  
RUTHVEN.  
ROBERT STEWART.  
SETON.  
R. DUMFERMLING.  
P. MR OF GRAY.  
CATHCART.  
JAMES HALYBURTOUN.  
JAMES L. OGILUY.

ALLANE L. CATHCARTT.  
VILLIAM SCHAW.  
JAMES STEUART.  
ALL<sup>d</sup>. SEYTOWN.  
J. CHISHLE.  
RICHARD HERIOT.  
MAISTER THOMAS HAMILTON.  
WALTIR KYER."

[Seeing that Wee and our household have subscribed and given this publick Confessione of our Faith, to the good exemple of our subjects : We command and charge all Commiffioners and Ministers, to crave the same Confessione of their parishoners, and to proceed against the refusers according to our laws, and order of the Kirk, delivering their names and lawfull processe to the Ministers of our house, with all hast and dilligence, under the pain of fourtie pound to be taken from their stipends, that We, with advice of our Councel, may take order with such proud contemnners of God and our laws. Subscribed with our hand at Halyrudhoufe, the second day of March 1580, the 14 year of our Reigne.]

. . . . .

It wer weill if this CONFESSION OF FAITH wer knowen and approven ; yet be all the Kirk, then at this tyme being weill governed, the Kirk-fessions, Presbyteries, Provinciall and Generall Assemblies, there wes no publict vyce tollerate either in the court or in the countrey, strick lawes and rules wer sett downe for Ministers how they should give themselves to continwall studie and learning, and what tryalls they should vndergoe before their admissioun to the ministrie ; the Kirk vsing fasting and prayer that day quherin a Minister wes admitted ; the whole number of the brethren of that Presbytrie, and the whole congregation giving their consent all present ; and after sermon, imposition of hands wes made be



all the ministrie there conveined ; then wes he ordained, and commanded (all other things being done quhilk wes requyred of him) to attend and waite diligentlie vpon his calling, and threatned with great punishment if he should doe otherwayes ; and lawes wer maid concerning a Minister's behaviour either privatlie, being vnmarried, or publictlie in his familie and with his people ; and how he should be grave and modeest in his apparell, and quhat bodilie exercises he might moderatlie vse, and quhat he should abstaine from ; yea, it wes then enacted, that if any man should vse worldlie moyen to get a place in the ministrie, he sould be counted *reus ambitus*, and excludit from the ministrie, till he should shew better tokens of holinesse and sanctification ; awaiting and continwallie exercising his gift whill God's Kirk and some congregation earnestlie focht him.

Thir lawes and good institutions did much promove and sett forward true Religion, the Kirk being then carefull that no vnworthie persons should be admitted to the ministrie, and that the best gifted men should be placed in principall tounes and choise congregations in the kingdom.

1589.  
Mr Patrick  
Adamsone in St  
Andrews, began  
to trouble the  
Kirk ; but wes  
opposed by Mr  
Andrew Melvill.

But this happie estate of the Kirk continowed not long ; for, in the year of God 1589, or therby, M<sup>r</sup> Patrick Adamsone, then minister of St Andrews, a learned man and a great preacher, having obtained, long before this, a gift of the Bischoprick of St Andrews from the Regent for the tyme, held the Kirk in a great trouble, offering to prove the lawfulness of that office. But he not getting that done, (for whatever he taught publictlie concerning that subject in the Kirk, quhilk was not warranted be God's word, M<sup>r</sup> Andrew Melvill, then Doctor of Theologie in the New Colledge, publictlie in his lessons refuted him, and the Presbytrie was also censuring him,) he wes forced to keepe himselfe quyet, quhill he finds his oune opportunitie, and the King and the Court to favour his purpose ; yet durst he not at the first openlie shew himselfe, for feir of the censures of the Kirk, (for at that tyme the name and office of a Bischop wes detestable almost to all.)

It pleased the King, therefore, to send for him to come to him to Ed<sup>o</sup>.

that he might teach publictly there, that the people might heare him, thinkeing that they would be pleafed with his doctrine ; but the ordinar Minifter of Edinburgh, M<sup>r</sup> Johne Coupar, being in the pulpit, and awaiting vpon the King's comeing, fo foone as the King was placed in his feat, and the Bifchop of St Andrews convoyed with the King's Guard to the doore of the pulpit, the King demanded the Minifter of Ed<sup>r</sup>. to come doune out of the pulpit, and let the Bifchop of St Andrews come vp and preach : To the quhilk the Minifter answered, that he was prepared to teach that day, as being his ordinar day, "and if your Majeftie will, I would faine (faid he) doe God's worke presentlie." But the King replied, "I will not hear yow this day ; I command yow goe doune, and lett M<sup>r</sup> Patrick Adamfone come vp and preach." (Belyke the King remembred that he fhould not call him Bifchop of St Andrews, feing the acts of the Kirk were ftrait againft them.) Therefore the Minifter of Edinburgh obeyed, and went doune out of the pulpit ; and then the Bifchop of St Andrews came vp, and efter the Englifh forme began to beck in low courtesie to the King, (quher the custome of this Kirk wes, firft to preach and doe God's worke, and then, efter fermon, to give reverence particularlie to the King.) But, foon efter the Bifchop wes entred into the pulpit, all the people in the great Kirk of Edinburgh gave fuch a fhout and cry as nothing could be heard ; and all, almoft, ran out of the Kirk, efpeciallie the women ; none almoft remained but they who wer with the King, and fome nobles and gentlemen in the Lords' loft, and the Proveft and Councell of Edinburgh, fitting ftill in their loft ; quhilk made the King cry out, "What Devill ailles the people that they may not ftay to heare a man preach !" He taught, indeed, that day with great fear, and wes put among the King's Guard, that none fhould doe him harme, and fo taken doune to the Abey.

Not long after this, when he came back to St Andrews, the Provinciall Affembly of Fyfe meeting there, entred in proceffe againft him vpon fome fure grounds quhilk the Prefbytrie of St Andrews had layd doune againft him ; and finding him to have taken vpon him that vnlawfull office to be a Bifchop in this Kirk againft the acts of the Generall

Assembly, they excommunicat him ; albeit, at the King's majestie's earnest defyre, his excommunication wes not solemnlie publisched, but in a part retreated, vpon certaine conditions as wer proponed to be performed be him ; quhilk conditions he never wold performe. Thus the knowledge of his excommunicatioun comeing to men's eares, and he being in great debt, he wes registrat at the King's horne, and creditors came and tooke out all the plenishing of his house. He, in this meane tyme, also fell into a pittifull disease, called *caninus appetitus*, and wes continwallie hungrie, yet hardlie could get so much intertainment as to slaike him, his credit being lost ; but that they whom he loved moift in former tymes wer now his best freinds to pitie his owtward estait, and furnisht him daylie with meat and drinke, yea, and other necessaries also. Then, in the year of God 1591, quhen he had bein long vnder sicknes, and wes now growing verie weake, and his conscience wakening vpon him, the Provinciaall Assembly meeting againe in St Andrews in the moneth of Aprile, he sent some brethren to the Assembly, defyring earnestlie to be receaved in favour with them ; and be certaine Articles quhilk he gave in, written in Latine, that he acknowledged that he had highlie offended God in fundrie things. Quhilk articles he subscryved with his owne hand ; and these are some of them quhilk appertaines chieflie to our purpose. “ *Quod Ecclesiæ regendæ rationem monarchicam constituerim, et regnis terrenis similem, me pecasse agnosco. Quod inde Episcopatum vt imperium vni uico episcopos qui æquali iure erant et esse debebant intulerim, in eo peccatum etiam agnosco. Quod viros Ecclesiasticos regio mandato subiecerim, etiam in rebus Ecclesiasticis peccasse me agnosco. Quod presbyterium delirium humanum putaverim, et omnibus ita haberi voluerim, veniam peto.*”

Whilk Articles, after the Assembly had read and considered them, [there were] sent some of the brethren to him, defyring him to declair his mynd more fullie, and that in English, that all might know his true repentance ; for running so far in evill courses as he had done, that the Assembly might be the better moved to pittie him, and relax him fra that fearful sentence of excommunication that he lay vnder ; quhilk counsell he

willinglie followed. And therefore, becaus Mr Patrick Adamfone's Recantation, quhilk he fett doune himselfe, wes afterwards printed, and the knowledge thereof may doe much good to those that will observe God's dealling with his enemies, for the weill of his Kirk, I will first fett doune the printed Epistle, and then the Recantation itselfe, with such things as followed therevpon. The printer calles this following Recantation PSEUDO EPISCOPOMASTIX.

“THE PRINTER TO THE READER.

“After that the iust copie of this Recantation (good reader) came sundrie tymes to my hands, in wreat, I was moved at last, for the great benefite of many, to put it in print, as a worthie monument of God's mercie towards his Kirk in iustifieing the righteous caus thereof, and in condemning the crooked course of all sorts of adversars; and that so plainlie and mightilie, that it cannot be denyed but to be done by the verie finger of God himselfe, and not by the wit or policie of man: For howsoever some evill affected persons, adversaries to Christian discipline, surmise this Recantation to have been craftilie procured, ~~to~~ rather violentlie enforced by the policie of the contrarie partie, (as they speake;) yet the credit of the worchipfull and faithfull witnesses yet alive, that testifie the trueth thereof by their hand writts and subscriptions, according as the thing with the haill circumstances thereof wes done in their sight and hearing, as heirefter truelie is fett doune, plainly proveth the worke to be of God and not of man. Which thing, as it ought to move the godlie to ane earnest thanksgiving for soe rare and great a benefite, so it should wordillie terrifie the adversaries of all sorts from farder stryving against the trueth of Christian discipline, no lesse iustified heir by their oune mouth (as it wer) then wes David's innocencie by the mouth of Saul, when he said, “Is this thy voice, my sone David? Thow art more righteous than I!” Which more cleired David and condemned Saul than if either David himselfe or any of his freinds, by word or writt, had taken vpon them to make his apologie. For this recanter wes no meane adversarie to true discipline, or any of the commoun fort, but a cheife ringleader, evin one that was installed vnited to the highest Antechristian (if not Heathnish, efter the maner of Flamin and Archifla-

min) dignitie in Scotland ; fo in will, diligence, and all industrie, negotiating againſt true reformation, none either did or wes able to match him, whoſe extorted and conſtrained Confeſſion, by the hand of God, though voluntarie in regaird of men, as wreſted out of the mouth of one of the cheifeſt in name of all the reſt, ſhould move all of his coate and complices to kick no more againſt prickes, leſt otherwayes continowing, with Saul, in perfecuting David againſt their oune conſciences, they be brought (in God's righteous judgment) at laſt to ſome tragicall and miſerable end in this life, and to eternall torments in the world to come : Which is ſpoken, not ſo much in regaird of ſuch grave and learned fathers as, not of ambition, but through the iniuries of the tyme for holding out evill perſons from theſe dignities, who would make havocke of the Church, and for ſtaying the furie of the ſtorme of perfecution of the brethren, which otherwayes, no doubt, wold enfue, ar contentit, (being callit,) for the quyetnes of the Church, to accept for ane interim that impure and monſtrouſlie mangled miniſtrie of things that otherwayes ar meer *aſſylata*, [*averata*.] as we ſay, and not competent in one perſon, to witt, a contemptible miniſteriall ſervice, making men to be counted the affcoureing of the world, and a lordlie pompous government lyke to that of the nations, plainly forbidden by Chriſt in theſe words : “ *Vos autem non fic* ” —“ but yow ſhall not be ſo.” —To theſe men, I ſay, who will be readie vpon all occaſions to further reformation, the former threatnings appertained not ſo much, as to the malicious perfecutors of the true miniſtrie, vnder the name of Fathers of the Church, for mentainance of their ambition.

“ *Imprinted in July 1591.* ”

FOLLOVES M<sup>r</sup> PATRICK ADAMSON'S RECANTATION, AS HE SETT IT DOUNE HIMSELFE, AND SUBSCRIBED THE SAMEN, AND SENT IT TO THE PROVINCIALl ASSEMBLIE THEN MET AT SAINCT ANDREWES, IN THE MONETH OF APRILE, 1591.

1591.  
M<sup>r</sup> Patrick  
Adamsons Re-  
cantation.

“ Brethren, vnderſtanding the ſharpe proceedings of the Affemblie in my contrair, and being withholden with ſicknes from preſenting my ſelfe

before yow, that I might give confession of that doctrine quherin I hope that God shall call me; and that, at his plesour, I might depairt in ane vnitie of Christian faith, I thought good by write to vtter the samen to your wifdomes, and lykeway to crave your godlie wisdom's assistance, not for the restitution of any worldlie pompe or preheminance, quhilk I litle now respect, but to remove from me the sclanders that are raised in this countrey concerning the variance of doctrine, speciallie vpon my pairt; quherin I protest, before God, that I have only a single respect to His glorie, and by His grace I shall abyde heirin to my lyve's end.

"First, I confesse the true doctrine of Christian Religion to be publictly taught and rightlie aunced within this realme; and deteasts all papistrie and superstition, and lykewayes (blessed be God!) I have detested the samen in my heart the space of 30 yeares, since it pleased God to give me the knowledge of the trueth; quherin I have walked vprightlie, as weill heir as in other countreys, as the Lord beareth me record, vntill these last dayes, quherin, partlie for ambition and vaine glorie to be preferred before my brethren, and partlie for covetousnes, I have possessed greedilie the pelffe of the Kirk, I did vndertake this office of Archbishopprick, quhairin iustlie the sincerest professours of the Word have found fault, and have condemned the samen as impertinent to the office of a sincere pastor of God's Word: And albeit men wold collour the samen and the imperfections thereof by diverse cloakes, yet the samen cannot be conceilled from the spirituall eyes of the faithfull; neither can the men of God, when they are put to their conscience, dissemble the samen.

"Next, I confesse that I wes in ane erroneous opinion, that I beleived the government of the Kirk to be lyke the kingdomes of the earth, plaine contrare to the comandement of our Master, Christ; and the monarchie, quhairby the Kirk is governed, not to be only in the persone of our Saviour Christ, as indeid it is, but in the Ministers, who are but vassales vnder him, in ane equalitie among them selves.

"Thirdlie, that I married the Earle of Huntlie contrair to the comandement of the Kirk, without the confession of his faith and profession of sincere doctrine of the Word.

“ I repent, and craves God’s pardon, that I travelled both by reasoning and otherwayes to subiect the Kirkmen to the King’s ordinance in things that apperteine to Ecclesiasticall maters, and things of conscience, quhairvpon enormities have fallen forth in this countrey.

“ I ask God’s mercie that I beleived and so taught the Presbytrie to be a foolish invention, and wold have it so esteemed of all men ; quhilk is ane ordinance of Christ. I crave God pardon.

“ Farder, I submitt my selfe to the mercie of God and iudgment of the Assemblie, not measuring my offences by my owne selfe, nor infirmities by my owne engyne, but vnto the good iudgment of the Kirk ; quhairvnto alwayes I submitt my selfe, and beseekes yow to make intercession to God for me ; and to the King, that I may have some moyen to live and consume the rest of this my wretched tyme, for winning of whole favours (which foolishlie I thought thereby to obtaine) I committed all these errors.

“ And quhair I am burdened to be the setter forth of the booke called The King’s Declaration, quhairin the haill ordour of the Kirk is condemned and traduced, I protest before God that so I wes commandit to write the samen by the Chancelour for the tyme, but cheiflie by N. (ane other great courteour,) who himselfe penned in the second act of parliament concerning the power and auctoritie of Iudicature to be absolutlie in the King’s power, and that it should not be lawfull to any subject to reclaime fra the samen, vnder the penaltie of the act, quhilk I suppose wes treason.

“ Item, quhair it is alleadged that I should have condemned the doctrine anounced and taught by the ministrie of Edinburgh, and to have allowed only concerning obedience to the Prince, I confesse and protest before God that I never vnderstood, nor yet know, any thing but sinceritie and vprightnes in the doctrine of the Ministers of Edinburgh in that poynt, nor any vther.

“ Farther, I confesse I was the author of the act dischargeing the Ministers’ stipends that did not subscribe these acts of parliament, quhairwith God hath iustlie recompensed my selfe.

“ As for any violent course, it is knowen weill enough who wes the

author thereof ; and my parte wes tryed of the imprifonment of M<sup>r</sup> Nicoll Dalgleith, M<sup>r</sup> Patrick Melvill, and M<sup>r</sup> Thomas Jack.

“Moreover, I confesse I wes more bufie with fome Bifchops in England, in prejudice of the difcipline of our Kirk, (partlie when I wes there, and partlie by mutuall intelligence fince,) nor became a good Christian, meikle leffe a faithfull paftor ; neither is there any thing that more afhamed me, then my often deceaving and abufing of the Kirk heire before, by my confessions, fubfcriptions, proteftations, and others fic-lyke ; quhilk be farr from me now, and others heirafter. Amen.”

Thir Articles being fubfcribit and fent into the Affembly, the Affembly defyred to be refolved of fome things. To the quhilkis he answered after this maner :

“As for your wifdomes’ defires to have my owne opinion concerning the booke of the Declaration of the King’s Intention, the famen is at lenth declaired in my Confession to fome brethren ; quhairin I have condemned it, lykeas be thir presentis I doe condemne the famen.

“As quhair yow requyre, Quhat became of the Booke of the Generall Affemblies ? Quhilk I had preferved whole, vnto the returning of the Lords and Miniftrie out of England ; and if I had not preferved them, my Lord of Arran intended to have caften them in the fyre. And vpon a certaine day, in Falkland, before they wer delyvered to the King’s Maieftie, the Bifhop of Aberdein, accompanied with M<sup>r</sup> Henrie Hamilton, reave fome leaves, and destroyed fuche things as made againft our eftate ; and without my owne speciall allowance.

“As for the bookes quhilkis I have fett forth : I have fett forth a Commentar vpon the firft Epiftle of Paul to Timothie, quhilk I did direct to the King’s Maieftie, and kepted no exemplar befide me ; but vnderftands that M<sup>r</sup> Johne Geddie gatt the famen from the King, and lent it to M<sup>r</sup> Robert Hepburne : Quherin, I confesse, there are diuerfe things contained quhilks are offensive, and tends to allow the eftates of Bifchops otherwayes then God’s word can fuffer ; and, therefore, I condemne the famen.

“Farder, I made mention in my preface vpon the Apocalypfe, that I



should write a booke called Pfillus ; but, being prevented by disease, God wold not suffer me to finishe it, and the litle thing that wes written I destroyed it.

“ I have also fet forth the booke of Job, with the Apocalypse, and Lamentations of Jeremie, all in verfe, to be printed in England.

“ As for my intention, I am not disposed nor in abilitie to wreat any thing at this tyme ; and, if it pleased God that I were restoiored to my health, I wold change my style, as Caietanus did at the Counsell of Trent.

“ As quher yow requyre concerning a booke latelie sett foorth in England, called Suttlivius, against this forme and ordour of Presbytries, If I wes partaker with it, or had knowledge who sett it forth ? Verilie, I am ignorant, but be the title of the booke ; and knowes not the man, nor hes no intelligence thereof : But, if it please God to give me dayes, I should write in his contrair to the maintenance of his contrair confession.

“ Prayes the brethren to be reconciled with me ; and, in token of their vnitie and forgivnes, becaus health suffers me not to come over to the Colledge, quhilk I wold gladlie doe to aske God and yow forgiveness, that it wold please yow to repaire hither that I may doe it heir.

“ Farder, it wold please yow to interceid to the King's Maiesty, that if God shall please to spair a litle whyle my wretched dayes, I may have some litle quyet moyen to live ; for it is not as some men reports. Finallie, I doe promise to satisfie the brethren of Edinburgh, or any other Kirk in this realme, according to a good conscience, in quhatsoever they find themselves offendit, and contrair to the Word of God, in any of my speaches, actions, or proceedings that have proceided from me.

“ Thir pages before written, dyted be me M<sup>r</sup> Patrik Adamstone, and written at my command be my servitour M<sup>r</sup> Samuell Cunyng-hame, and be his hand drawin in the blankes, I subscribe with my oun hand as acknowledged be me in sinceritie of conscience, in God's prefence, before thir witneses directed to me from the Provinciall Assemblie, becaus of my inhabilitie of bodie to repair towards them.

(*Sic subscribitur*)      M<sup>s</sup> PAT. ADAMSTONE.

JAMES MONYPENNIE of Pitmillie, younger.  
 S<sup>r</sup> JOHNE MELVILL of Grantone.  
 ANDROW WOOD of Strawithie.  
 DAVID MURRAY, portioner of Ardet.  
 DAVID FERGUSSONE, Minister at Dunfermling.  
 M<sup>r</sup> W<sup>m</sup> MURRAY, Minister at Dyfert,  
 M<sup>r</sup> ROBERT WILKIE.  
 M<sup>r</sup> DAVID SPENS.  
 M<sup>r</sup> DAVID RUSSELL.  
 M<sup>r</sup> JOHN CALDCLEUCH."

This Assemblie, seing and considering this his Recantation, and knowing what greife that pamphlet, called The King's Declaration, wes to the godlie, and how the enemies of the discipline of the Kirk reioyced therat, as if it had been his Majestie's owne propper resolution and will, quherof the contrair wes weill knowne: Concludes that it wes expedient that M<sup>r</sup> Patrik Adamfone should take that booke, and, with his owne hand, wreat and subscryve in the margine thereof his owne iudgment to everie head and article thereof, condemning the samen, quhilk wes worthe to be condemned. And therefore sent some brethren to him, who gave him the said booke, quhilk he receaved with promise to doe the samen with the help of the brethren that should pervse it with him, becaus of his present infirmitie.

M<sup>r</sup> PATRICK ADAMSONE'S OUNE ANSWER AND REFUTATION OF THE  
 BOOKE FALSLIE CALLED THE KING'S DECLARATION.

"I have enterprised, of meere remorse of conscience, to wreat against a booke called 'The Declaration of the King's Maiestie's Intention,' albeit it contained litle or nothing of the King's owne intention, but of my owne, at the tyme of the wreating thereof, for the corrupt intention of such as, for that tyme, wer about the King, and abused his minoritie. Of the quhilk booke, and the contents thereof, compyled be me, at the

command of some cheife courteours for the tyme, as is before said, I shall shortlie declair my opinion, as the infirmitie of seeknes and weakenes of memorie will permitt.

“ Firft, In the haill booke is nothing contained but assertions of lies, as-cryving to the King's Maiestie that quherof he wes not culpable; for, albeit, as the tyme went, his Maiestie could have suffered those things to have bein publifhed in this realme, yet his Maiestie wes never of that nature to have revyled any men's perfons, or to vpbraid any man with calumnies, quherof there ar a number contained in that booke.

“ Secondlie, In the declaration made of the second act of parliament, there is mention maid of M<sup>r</sup> Androw Melvill and his preachings, most wrongfullie condemned, in speciall, as factious and seditious; albeit, his Maiestie hes a lyvelie tryell of that man his fidelitie in all his preachings. True it is, he is earnest and zealous, who can abyde no corruption, quhilk I most vnavysfedlie attributed to a fyrie and salt humour; for his Maiestie allowed weill of him, and knew the things that wer alleadged of him to have been false and contrived treacherie. There ar contained in that 2<sup>d</sup> act of parliament diverse other false intentions for to deforme the Ministrie, and to bring the Kirk of God in hatred and envy with the Prince and nobilitie, burdening and accuseing the ministers falslie of sedition and other crymes, quherof they wer innocent.

“ As lykeweyes, it is written in the same acts and declaration thereof, that soveraigne and supreme power pertaines to the King in maters ecclesiasticall, which is worthie to be condemned, and not to be contained among Christian acts, quher the power of the Word is to be extolled above the power of Princes, and them to be brought vnder subiection to the famen.

“ The fourth act condemnes the Presbyteries as a iudgement not allowed by the King's law, quhilk is a verie sklender argument; for, as concerning the auctoritie of a Presbytrie, we have the same expresse in the Gospell according to Mathew xviii., wher Christ comandis to shew the Kirk: Quhilk auctoritie being commandit be Christ, and the acts of Parliament forbidding it, we should obey God rather than man; and yet, the Presbytrie never laiked the King's auctoritie for the allowance

thereof, from the begining, save only at that houre of darknes, quher he wes abused be evill company. And for any other thing that is in that act against any proceidings in the Presbytrie, it is to be esteemed that nothing wes done be the Presbytrie without wisdome, discretion, and iudgement, and so hath receaved approbation againe by the Kirk, quhervnto also this man hes given allowance, ratified and approved the samen, quhilk should be a sufficient reason against all men's curiositie that wold find fault with the same.

"The last article contains the establishing of a Bischop, quhilk hes no warrand in the Word of God, but is grounded vpon the policie and invention of man, quhervpon the primacie of the Pope is risen; quhilk is worthie to be disallowed, becaus the number of the Elderschip that hes iurisdiction, as weill of visitation as admision, will doe the same far more autenticklie, godlie, and with greater zeale nor a Bischop, whose care commonlie is vpon the world, and not vpon God and his duetie. Consider how that office hes been vsed these 500 yeares bygane, with what tyrannie it hes been exercised! Ye shall find it to have been the cheefe cause that hath in everie cuntry suppressed the Word of God, which shall be evident to all that reade the Historie of the Kirk.

"As for my owne opinion, it seemeth to be nearest the trueth, and farrest from all kynd of ambition, that the brethren in equall degrie assemble themselves vnder thair head, Christ, and there, everie man discharge his office carefullie, as he is commanded.

"And, becaus weaknes of memorie and seeknes suffers me not to discover these maters at lenth, as I wold, I must requeast the good reader to assure him, that I have written this without compulsion or perswasion of any man, with a perfect sinceritie of mynd so far as infirmitie of flesh and blood doeth suffer, as God shall iudge me at the latter day, and that the same reader fall account of whatsoever things ar written, that they ar to be impute to my imbecillitie of memorie, and my present seeknes, and not to want of my goodwill; quhilk I protest wes to have condemned everie poynt, yea, even to the false narration of the banquet, and all the rest contained in that litle treatise called 'The King's Intention,' according as I acknowledge they are to be condemned by the

cenfure and iudgement of the Kirk, to the quhilk alwayes I submitt my felfe in quhatfoever things I have, either in word or wreat, attempted either in that foirfaid Declaration, or otherwayes, by thir presentis, fubfcryvit with my hand at St Andrewes, the 12 of Maij 1591, before thir witneffes, alfo vnderfubfcryving,

(*Sic fubfcribitur*) M<sup>r</sup> PAT. ADAMSONE.

“The witneffes wer,

M <sup>r</sup> DAVID BLACK, witnes.	GEORGE RAMSAY, witnes.
M <sup>r</sup> JOHN AUCHINLECK, witnes.	W <sup>m</sup> . LERMONTH, witnes.
PATRICK GUTHRIE, witnes.	CHARLES WATSONE, scribe.

“I M<sup>r</sup> Patrick Adamfone declair, that this Confession and Declaration, before written, is my owne Confession, given with my heart and fubfcryved with my hand, before thir witneffes vnderfubfcryving with inke, at my requeaft and defyre, At Sanct Andrewes, 10 of June 1591.

(*Sic fubfcribitur*) M<sup>r</sup> PAT. ADAMSONE.

DAVID CARNEGIE of Colluthie, witnes.	THOMAS KING.
W <sup>m</sup> . SCOT of Abbotshall, witnes.	M <sup>r</sup> RO <sup>r</sup> . WILKIE.
ALEX <sup>a</sup> . BRUCE of Earleshall, witnes.	W <sup>m</sup> . LEIRMONTH.
BORTHWICK of Gordonshall, witnes.	M <sup>r</sup> DAVID BLACK.
M <sup>r</sup> W <sup>m</sup> . RUSSELL.	M <sup>r</sup> ANDREW MONCREIF.

M<sup>r</sup> ANDRO HUNTER, fcrib to the Provinciall Affembly.”

Now, the Affembly, meikle moved with the Articles given in be M<sup>r</sup> Patrick Adamfone, and, after communication of fome of the brethren with him, concludes that it is expedient to committ him to God in their privat prayers ; and, be his owne advyfe, to fute at the King's Maieftie for fupport vnto him. Yet, among things that wer fpoken in the Affembly concerning him, it wes affirmed by fome of the brethren, that in ane Affembly holden at St Andrewes before the faid M<sup>r</sup> Patrick Adamfone wes excommunicat, quhilk fentence of excommunication, fup-

pose it wes forgot of some, yet it remained effectuell in the hearts of many of the godlie ; therefore the question wes proponed, If it wes expedient to absolve him from the said sentence ? And, efter long reasoning, it wes concludit, in respect of his present obedience, that he should be lowfed from the said sentence : Yet it wes thought good to ask himselfe, If he found himselfe bound in conscience be the said sentence, and wold crave earnestlie instantlie to be lowfed ? And, to that effect, sent divers gentlemen and ministers to him, asking him, If he, in himselfe, had a feeling that he wes delyvered over to Satan, if he acknowledged himselfe excommunicat fra Jesus Christ his Kirk, and their holie societie, be the Provinciaall Affemblie holden at St Andrews ; and if, with all his heart, he desyred to be absolved fra the sament sentence, quhilk wes so fearfull ? This being demanded of him, he said thir words : “ My brethren, that is more than I am worthie ! ” And with many teares, in prefence of them all that wer directed vnto him, he said, doubling the words : “ For Christ’s sake, for Christ’s sake, absolve me presentlie ! ” Quhilk being declaired to the Affemblie be them all that wer sent vnto him : The brethren voted and concluded presentlie to absolve him be the mouth of M<sup>r</sup> Andrew Moncreiffe, Moderator, who, after the incalling of the name of God, absolved the said M<sup>r</sup> Patrick Adamfone presentlie from the sentence of excommunication pronounced against him, as said is ; ordaining Mr David Black, minister at St Andrewes, to intimat the sament the nixt Lord’s day from the pulpit. And it wes also thought meet that a good number of brethren should passe vnto him, and in signe that the Kirk had receaved him in her bosome, to imbrace him and shake handis with him : Quhilk wes done immediatlie thereafter.

This man, albeit he wes verie vitious and vngodlie in his lyfyme, as many poesies, both in English and Latine, set out against him declare ; yet, in charitie, we may iudge that he died weill, feing God gave him that grace to make such a Recantation : And, as it wes crediblie reported, he maid this notable Confession, schort while before his death, saying, “ I gloried too much in thrie things, and now God hath iustlie punished me in them all. I gloried in my riches and great living, and now I am so poore that I have no means to intertaine my selfe ; I gloried in my elo-

quence, and now few can vnderstand what I speake; I gloried in the favour of my Prince, and now he loveth any of the dogges of his kennell better nor me!"—This should be a great warning to all men this day.

The King being  
in Denmark  
bringing home  
the Queene.

1592.  
Popish Lords  
offer their ser-  
vice to Spaine.

About this same tyme, the Papists in this countrey, being verie infolent, both in south and north, the King being in Denmark bringing home his Queene with him, great bragges wer maid, and blasphemous speaches vttered, that they should compell all to be content of libertie of conscience, or els we should all come to their religion ere it were long, &c. The Ministers and zealous professours therefore, the Bischops now being fullie removed, meeting in their Assemblies, wer exceeding carefull to search out all dangers quhilk wer imminent to God's Kirk, the King's Maiestie, and the Nobilitie and countrey, finding the malicious dealling of the Papists daylie to increase: For, efter the King and Queene wer come home to Scotland, yet Ministers wer misvfed and cruellie flaine, James Earle of Murray cruellie murdered be George Earle of Huntlie, a profest Papist; and letteris going to Spaine from the Earles of Huntlie, Angus, and Erroll, and their complices, be God's Providence and godlie men's diligent attendance wer intercepted; quherin thir vnnaturall Earles and thair adherents offered their service so to the King of Spaine, that if he wold send into Scotland some few men of warre and money, they should delyver him the kingdome, bragging that they had moyen enough to doe the same. Quhilk letters, efter they wer discovered and translated into English, wer put in print, at the King's Majestie's command, be the earnest solistation of the Generall Assembly, conveyined in Edinburgh anno 1592. Yet there wer but small tryell to seeke out the fearfull dangers might ensue vpon this horrible treason, and farre lesse civile punishment, but that the Kirk of God did their part: For thir thrie Earles, after long disputation quhat should be the Kirk's part in censuring and punisheing thir yngodlie, vnnaturall traitouris to their King and countrey, found them to be apostats from the true Religion whilk they had once professed, and now blasphemous

enemies to God's glorie, and vnnaturall tratours to the King and all true professours of God's blifed Word. And therefore, they wer first excommunicat and delivered over to Satan, in the Provinciall Affemblie holden at St Andrews in September 1593; and next, their excommunication wes ratified and approven be the Generall Affemblie held at Ed<sup>r</sup>. in May 1594, as being pronounced against them vpon good grounds and solid reasons; quhilk excommunication wes ordained to be intimat in all the Kirks of Scotland, *ad futuram rei memoriam*.

1593.  
The said Popish  
Lords wer ex-  
communicat.

The Kirk of God being thus carefull, thir Earles and their adherents, and consequentlie all Papifts laboured by all means possible, with others of the nobilitie, and those who were great guyders about the King and Queene for the tyme, some of them being also suspected of papistrie, to get the King's favour, and offered to satisfie the Kirk for their great offences, that they might be relaxed fra excommunication; all quhilk they obtained, be long and earnest dealling.

But yet this vntie in the Kirk in suppreffing papistrie and all other publick sinnes continewed not long, be reason that some of the ministrie agried with the King's Maiestie to desire of new againe that Minifters, as being the third estate of the parliament, might have voit therein: As also, the King's Maiestie proponed that it wes most neidfull to have the advyce of some of the wyfest and discreitest of the ministrie in fundrie particulars that concerned the full establiſhing of religion and repairing such greevances and great wrongs as Minifters gave in to him, and punishing of fearfull sinnes committed, and takeing away of deadlie feads, and many other such things, quhilk could not be so commodiouſlie treated of in ane open Affemblie, becaus he wold mifter (neid) their advyce quhen a Generall Affemblie could not be conveyned; quhilk desyre of the King's Maiestie wes thought meit and expedient. And so, in the Generall Affemblie holden at Edin<sup>r</sup>. anno 1594, ther were nominate about the number of 24 Minifters, called "The Commiſſioners of the Generall Affemblie," and given to them, or any 8 or 9 of them, a verie ample power to advyse the King's Maiestie in any of his godlie and good intentions for the weill of the Kirk and kingdome. This wes the

The Gen. Ass.  
allowed some Mi-  
nisters to attend  
the King, and ad-  
vyse him in all  
things. The first  
steppe to Episco-  
pacie; for those  
Ministers voted  
in Parl<sup>r</sup>. anno  
1594.



first feen wrack of our Kirk, and the thing that the King wold faine have bein at ; for now, if he could make thir Commiſſioners, or the greateſt part of them, to agrie with him in any thing, the mater was endit ; for he had not the Generall Affemblic to deale with, but a few number, as the effect following therevpon declared.

The King's Maieſtie, after this, ſent for ſome of thir Commiſſioners, as he thought good, and employed them in ſome particular adoes, as in the viſitation of the Vniverſitie of St Andrews, in planting and tranſplanting of ſome Miniſters. The quhilk Commiſſion was ratified and amplified in many Affemblies following ; and, albeit there were heavie complaints given in againſt them, yet the King gat them ay continewed, quherby great diſtractions amongſt the Miniſters and meikle miſerie enſued ; for the King's Maieſtie agried with thir Commiſſioners that ther ſhould be a Generall Convention both of the Nobilitie, Barrons, Burgeſſes, and Miniſters ſent for, to convey in St Johnſtoun in the yeare 1596, that he might thair propone ſome queſtions, quhilk the King cauſed be put in print, that the Miniſters might have ſome tyme to advyſe vpon them. Quhilk Convention mett in the moneth of Februar, anno foirſaid, and reſolved the queſtions in a great pairt, albeit not to the King's great contentment ; yet other dyets wer appoynted that his Maieſtie might get greater ſatiffaction.

The Miniſters, therefore, perceaving that the commoun enimie was overlooked, and that his Maieſtie was propouning doubts to be reſolved at ſuch ane impertinent tyme when the Papiſts wer vſeing all moyen with his Maieſtie to get libertie and immunitie, it wes thoght both neceſſarie and expedient, for many good cauſes, that the Kirk of Scotland, now faſt falling backe from their former zeale and ſinceritie, ſhould renew a Covenant with God, that all eſtates in this land might be better wakened vp to ſtick faſt to the ſinceritie of their true Religion, and to the amendement of their lyves and converſations. And, therefore, in that Generall Affemblic holden at Edinburgh 1595, quherin the King himſelfe was preſent, there was a day appoynted quherin that good worke ſhould begin ; and M<sup>r</sup> Johne Davidſone, ane of the Miniſters of Edinburgh, was appoynted to teach in the Litle Kirk, only Commiſſioners

1595.

The Covenant  
was renewed by  
K. James VI.  
approbation and  
practiſe, his Ma-  
ieſtie being then  
29 year old.

and Ministers present thereat : And, efter doctrine, the mater and purpose of that meeting being gravelie layed out, the haill Generall Affemblie there mett and renewed their Covenant with God ; and ane Ordinance maide, that becaus the haill kingdome was bound to renew that Covenant, it should be renewed the yeare following, 1596, in all the Provinciaill Affemblies, and then in all the Presbyteries, and last, in all particular Congregations ; and that vpon some Sabboth-day, when the Communion was to be given. Quhilk act of the Generall Affemblie was obeyed, and this Covenant solemnlie and holilie renewed in all thir meetings, with wonderfull great zeall and gladnes in diverse places, becaus it had such respect and reverence to the Confession of Faith quherof we spake, and so tendit to the continuance of the sinceritie of Religion greatlie, quhilk ever hath a holie lyfe conioyned therewith.

Quhilk doing of God's Kirk in this land, as it confortd the godlie greatumlie, so it astonished the wicked and all the enemies to the trueth ; albeit none vttered their discontentment, the purpose was foe good, and the tyme so convenient. Yea, the King himselfe, in the Generall Affemblie conveyned at Bruntyland, efterward spacke largelie to the commendation of that good purpose, in the renewing of that Covenant betuixt God and his Kirk in this kingdome, and regrated the great defection of many in this land from the true and sincere Religion therin professed ; yea, and confessed his owne manifold sins in tollerating Papists, in giving remissions for murthers, and not advanceing God's trueth, as his place and calling requyred ; promifeing solemnlie, with God's grace, to mend his owne misses, and to reforme abuses in his Court and familie, and to sie God's glorie promoved and iustice ministred better then it had bein ; quherat the Affemblie was verie glad. Yet shortlie efter this, there was an intention to have had foure of the Ministers of Edinburgh transported to other places, albeit in God's mercie it was stayed at that tyme ; but the two Ministers of St Andrewes was indeed transported ; M<sup>r</sup> David Black to Arbyrlet in Angus, and M<sup>r</sup> George Gledstaines brought from Arbyrlet, and placed be thir Commissioners Minister in St Andrews ; also M<sup>r</sup> Robert Wallace was transported from St Andrewes to North-berwick.

This transportation, and other thinges done be the Commissioners of

1596.  
Octavians Lords  
chosen by the  
King, who ruled  
all things, and  
wer most Pa-  
pists, and so  
against the Kirk.

the Generall Assemblie, made great trouble and alteration to fall out in this poore Kirk, quhilk made some of the Commiſſioners that regrated the mater to deale earnestlie with the King, at many dyets, to remove all these that were suspect of papistrie from the court, and guyding of his effaires; for at this tyme there wer eight Lords chosen, commonlie called "The King's Octavians," all almost either being Papists or inclyning therto, who had the haill government of the estate and the King's living in their hands; but by their dealling the Kirk came no speed. The King, in the meane tyme, both privatlie with them and publictlie in the Assemblies, vowing and promifeing, with many solemne protestations, that he would maintaine the true Religion and the professours thereof, speciallie the Ministers, with his power and haill authoritie that God had given him.

1597.  
About a 100  
good Christians  
charged off the  
toun, within six  
houres, vpon  
paine of horne-  
ing.

In the year following, 1597, the Commiſſioners of the Kirke were continwallie attending the King, becaus they perceaved that plotts and devyces were sett downe for the alteration of Religion, and bringing libertie of conscience at least.\* So that in December, the 16 day therof, the King and the Commiſſioners disagried a long tyme, so that he threatened to remove them off the toun, and that he wold be no more troubled with them. Yet, in end, they concluded all maters with full contentment, as appeared, albeit the effects declaired the contrair; for, vpon the morne earlie, about six houres, there came letters chargeing a great number, about a 100, of the most zealous professours within Edinburgh, to remove off the toun within six houres, vnder the paine of horneing; who, being charged, came and told the Ministers, quherat they greatlie marvelled, considering that the King and Commiſſioners of the Kirk had so peciablie concluded all things that night before; yet, for the present, thoght it meit that M<sup>r</sup> Walter Balcanquell, who wes to teach that day in the Great Kirk, should, efter the sermon endit, declare that there wes some thing fallen out, by the expectation of the ministrie, tending to the hurt of Religion; and therefore the brethren of the ministrie of that toun, who had in charge to warne the Commiſſioners of the Kirk, to

\* So in all the MSS., probably meaning, bringing liberty of conscience into disrepute or contempt.

meit at all fuch neceffarie occafions, fhould conveine themfelves prefentlie in the Litle Kirk, quher he doubted not but Noblemen, Barrons, and other Miniſters weell affected wold alfo meet, to give their good advyce and concurrence in fuch a good caufe : As, indeed, a great number met, and after long and grave deliberation ther were certaine Commiſſioners, both Barrons and Miniſters, ſent to the King, who then was come vp to the Seſſion ; the reſt, both Noblemen, Gentlemen, and Miniſters, attending what good anſuer wold come back againe. Quhen they returned, their anſwer gave no contentment to the meeting ; and therefore, becauſe they thought that ſome Commiſſioners who wer ſent, wer not gracious to the King, other Commiſſioners were ſent ; but before they were returned, quhen all wer awaiting the King's anſwer, ſome bodie came by the Kirk doore and cryed with a loud voice, " The Papiſts ar all in armes, and will cutt all your throats !" Another cryed immediately efterhend, " M<sup>r</sup> W<sup>m</sup> Watſone is ſlain !" he being ane of the Commiſſioners ſent to the King the ſecond time. Vpon thir ſpeeches all who wer in the Litle Kirk, with great feare, ran foorth to ſee quhat ſould be the fray ; and within a ſhort tyme the toun was running to their armes in great diſorder and confuſion, ſome crying one thing and ſome another. But the Miniſters of Edinburgh ran among the people, and pacified them all that they could. The rascal multitude ran to the Tolbuith, and cryed vp to the King, " Put away theſe traitour Lords from yow, or put them downe to ws, and we ſhall make you quyte of them !" The King and the Lords, in great feare, ſpake peaceable out to the people, and commanded the proveſt and bailifes to be broght, who came in all haſt and removed the people ; defyring the King to come doune, that they might convoy him in ſafetie to his ounge Palace ; quhilk was done, in great reverence, the King in the meane tyme promiſeing that quhen the Commiſſioners ſhould come doune to him efter noone, he ſhould give them contentment. But ſo ſoone as he came to the Abbey, after he had taken a drinke, he lap on horſeback and went to Linlithgow ; quher, with advyce of ſome of his Councell, there was a proclamation made vpon the morne, being Saturday, commanding all Gentlemen, Barrons, Miniſters, and others, who wer not indwellers in the toun of Edin-

burgh, to remove themselves out of the toun within sex houres, vnder the paine of treason.

Vpon the morne, being Sunday, many flocked to the Kirks to heare sermons of the Ministers ; and there wer captores appoynted to observe quhat speaches Ministers had vttered.

On Moneday, the 20 of December, ane other proclamation maid was ample, declairing what a traterous and seditious tumult was maid on Fryday preceiding, the 17 day of that moneth ; and that the Ministers of Edinburgh, especiallie four of them being the cheife authors therof, and such burgeses as wer principal actours in that tumult, being condignelie to be punished for their faults, the Magistrats of Edin'. wer comand-ed to apprehend the Ministers, and some burgeses, and put them in sure waird till his Maiestie's will wer farder knowen. Whervpon the Magistrats [Ministers ?] efter advysement, withdrew themselves, and remained quyettlie in other pairts of the countrey, and some [foure] burgeses wer wairded. But shortlie efter this the Ministers of Edinburgh wrote their owne apologie to the Commissioners of the Kirk, quhervpon the Commissioners of the Kirk, allowing of their brethren's apologie, with a humble supplication to the King in favours of their brethren, (the four Ministers of Edin'. now removed from their places and charges,) latting his Maiestie sie the danger that both the Kirk of God, his owne persone, and estate was in, if he should so perfue the faithfull servants of God, they being innocent, and shew such favour to Papists indeed, as presentlie he did.

Quhervpon, in the next year 1598, the Ministers being called home, the King's Maiestie appoynting some of his Councell to try them exactlie, quhat wes their pairt that 17 day of December preceiding ; they wer absolved, and their pairt knowne to be both godlie and honest, yet there wer some Noblemen, Barrons, and Burgeses of Edin'. , fyned for putting on armes that day, and kything openlie as they did, who nevertheles were knowen to be good Christians, and zealous professours of God's trueth.

The Kirk of God now being in this pittifull case, Papists and their favourers ruleing the King, and findrie of the Commissioners of the

Kirk, desyring to be in favour and credit with his Maiestie, there was a Generall Assemblie appoynted to be at Dundie in the beginning of March following : At the which Assemblie (efter that the King had dealt earnestlie with the Commiffioners, at least so many of them as he could draw to his mynd, and maid them to deale with all other Ministers who wold be perswaded with them, that the King's intention wes good and religious, in offering to make the Ministers the thrid estate in parliament,) begun the great change that came vpon our Kirk ; for ther it wes concluded, by pluralitie of voices, that Ministers should have votes in parliament, as the Bishops and Abbots had in time of papistrie, and so be the thrid estate of the kingdome. And be this meanes, the King assured the Ministers that they should be vindicat from povertie and contempt quherin they wer ; and he meant no wayes to bring in Bischops in this Kirk, but that quhilk he did wes only for their benefite, and to hold out their enemies from doing them wrong ; showing them quhat paines he had taken in the preceeding parliament, to get that granted to the thrie estates, that Ministers hereafter should be provydit to places, and be the thrid estate, and have vote in parliament. So in this Assemblie, efter the generall vote wes concluded, that Ministers should vote in parliament, as the thrid estate of the kingdome, in place of Bischops, Abbots, &c., the Assemblie proponed many things concerning them that should vote in parliament : As first, How many Ministers should have vote in Parliament ? 2dlie, How they should be chofen ? 3dlie, How they should be called ? 4thlie, How they should continow ? 5thlie, Quhat rent they should have ? And last, there wer fundrie caveats sett doune, quherby they might be kept from corruption, and have no superioritie, but be answerable for all their doings to the Assemblies of the Kirk, and to their Presbyteries, as any other brother of the ministrie should be.

But becaus answers to all thir Questions could not be agried vpon at this Assemblie, the Commiffioners of the Kirk wer ordained to reason and advyse among themselves, concerning Answers to the Questions, and to report the famen to the next Generall Assemblie, quhilk wes appoynted to be holden at Aberdeen with the King's maiestie's oun consent in the

1598.  
Assemblie at Dundie, the King present, concluded some Ministers to sitt and vote in Parliament, and to be the 3d estate therin, vpon certaine conditions : Yet some Ministers protested against these things, and many grievances wer given in ther-vpon : Then followed a great change in our Kirk government.

moneth of July the year following, 1599: Yet it held not. Quherat some of the Commiffioners of the Kirk, and others weill affected of the ministrie, wer greatomlie offended, that in so neidfull a tyme the Affemblies of the Kirk should not meit, but be delayed from year to year; and then the King fand that many of the Ministers wer againft their conclusions maid in Dundee, and protestations wer given in againft the famen; which enraged the King, that the giver in therof behooved to remove off the toun, and goe over the water to his oun place and calling; who notheles wes foone efter that removed from his ministrie in that part, and placed in another congregation.

There wer many Greivances given in at that Affembly be fundrie Ministers, (for they saw the Kirk falling to a decay, and fearfull divifion entred in.) The King's maiestie tooke great paines, and kepted all the Sessions of that Affembly himfelfe; and in end gatt all the greivances buried; promifeing to do nothing in that mater of vote in parliament be the Ministers, but with great advysement, and deliberation of the wyfest and discreitest men in the ministrie; inveying, in the meane tyme, vehementlie againft fuch of the ministrie as, either out of great ignorance or else malicious evill will againft his good intentions, wold not let the same goe forward. And becaus the number of the Ministers that withstood altogether, that Ministers should have vote in parliament, or be provyded to places, wer almost as many as they that voted for it; be earnest dealling, the King condescended that there should be a great multitude of Ministers conveyened with the Commiffioners of the Generall Affembly, at Halyruidhous, the 17 day of Nov<sup>r</sup>. anno 1599, who should reason the questions exactlie, *in utramque partem*, Whither it should be lawfull and expedient that Ministers should be provyded to prelacies, and be the thrid estate of the kingdome, to vote in Parliament, or in Conventions, or in the King's Counsell, or not?

1599.  
The King called  
many Ministers  
together, to dis-  
pute the lawful-  
nes of Prelacie.

The day and place wes kepted be Ministers on both fydes, and great reasoning and arguments broght, especiallie be them who wer againft vot in parliament. The summe of all wes taken vp in this argument:

That the Ministers of Christ should be involved and intangled with

the affaires of this life, namelie, with civile policie iudicatories, and affaires of the kingdome, is against the expresse Word of God ; but be this conclusion, That Ministers should haue such ane office layd vpon them, they shall be involved and intangled, *ergo*, &c. The proposition is taken out of the Word, of the Apostle Paul, 2 Tim. ii. 4.

The assumption wes largelie infisted in, and many testimonies of Scriptures, and sentences of Fathers brought in to confirme the same, quhilk wer longsome to receit. Yet thir ar some of them :

1. Argument : Ministers should not be abstracted from the preaching of God's Word, no, not be employing of them in Ecclesiasticall affaires, Acts vi. ; nor in oeconomick and naturall morall dueties, as a man to goe and burie his father, &c., Luke ix. 59, 60, 61, 62 ; meikle les in the affaires of Parliament and State maters : Yea, farder, feing Ministers ar separated and sett apart, as Paul speakes, Rom. i. : And quherfrae, I pray yow, but from the buffines of civile affaires ? And quherto, I pray yow, but to the preaching of the Evangell, quhilk should be done in season and out of season, that is, at all tymes ? and to quhat end, but that they may please their Captaine and Lord, Jesus Christ, and winne in als many foules to his kingdome as possiblie they can ? Yea, and fave their oune foules, that they, be their negligence, be not guiltie of the blood of their people concredit to them, according to that grave and most worthie exhortation given be the Apostle Paul to his scholler and fellow-labourer in the Gospell with him, 2 Tim. iv. 1, 2, 3, 4, 5, verses, quhilk no doubt appertaines to all the Ministers of the Gospell.

2. Ane other Argument : That Ministers should beare supremacie or domination, or be called Lords, is against the Word of God ; but this office given to them imports that government. The proposition is from Christ's oune words, Math. xx. ; Luke xxii. ; Mark x. ; 1 Pet. v. 2, &c.

3. Ane other Argument : The confounding and jumbling of iurisdiccions distinguished in the Word of God, is contrair to the Word ; but the conclusion of the Assemblie in giving vote in Parliament to Ministers imports that government. The proposition is evident, 2 Chron. xix. last verse. The assumption wes proven be Christ's practice : He wold not be a king, nor a iudge, nor a divyder, and He commandit to



giue to Cæsar that quhilk wes Cæsar's, and to God that wes His. Yet, through shortnes of tyme, and vnwillingnes to heare such arguments, they wer not insifted in; but a grave and weightie speach and exhortation wes given to the King's maiestie, telling him, that by small degrees the Pope of Rome wes risen to that pryde and preferment that he enthroned and dethroned kings and emperours at his pleasure; beseeching him to bewar to sett vp such a hierarchie in this Kirk, becaus either he or his posteritie might smart for it, etc.

In the next meeting, they began againe quher they left; and the Ministers standing for the reformed discipline of the Kirk, caused read that act of parliament, quherby it wes ordained, that Ministers provyded be the King's maiestie to prelacies should be the thrid estate of the kingdome, and have vote in Parliament; against the tenour of quhilk act they vsed many arguments:

1. From texts of Scripture; next, from naturall reason, taken from the sayings of great and wyse philosophers, and from our oune commoun proverbs: "Many yrnies in the fyre, part must coole;" and "A man of many crafts never vses to thryue;" joyning therto good Queene Elizabeth her common saying, when she wes vrged to consent to make a good preachour a Bischop, "Alace, for pitie!" said shee, "for we haue marred a good preachour to-day." And the King himselfe, considering the trueth of the mater, and how in mirrines and modestie also all thinges wer spocken, befoght the brethren ther present, that they should not consent to take any of his Ministers to make them Prelats.

There also wer given in, to corroborat their arguments, fundrie sayings of ancient Fathers and of Neotericks, and Cannons of Counsellis; quherof thir ar some. Tertullian, *De Idolatria*, cap. 18. "Si potestatem nullam ne in suos quidem exercuit Christus," &c. The English quherof is this: "If Christ exercised no authoritie nor domination over his oune Apostles—If He himselfe refused to be a king, being myndfull of his oune kingdome, then heerin hath He given and layd doune a platforme to all his disciples, to cast them doune from all hight both of dignitie and power; for who should have vsed such formes rather than the

Sonne of God? And yet, who can shew me any tokens of His authoritie, or any gold to shyne vpon His head? Quherby He did refuse this worldlie glorie, and hath forbidden it to His Ministers; so He hath casten by such things as He wold not take vpon himselfe, and hes damned them; and such things as He damned in the pompe of the devill, He hes vtterlie casten away." Damafus [*Conciōe ad Neocæsarienses*] et Antiochiæ Episcopi, "Qui secularibus intenti curis greges chore-Episcopis vel vicarijs commendant," &c.: That is to say, "Such Bischops as ar burdened with the cares of this life, and give over the care of the flockes to inferiour bishops or curats, apeares to me to be lyke harlots, who, so soone as they have borne their bairnes, gives them out to nurishes that they may be brought vp, and they may get their foull lust sooner satiffied againe; so, thir men giues their bairnes and flockes to be nurished, that they may fulfill their oune pleasures, and cast their care vpon worldlie things, and doe that quhilk their apetyt leads vnto; quherby many foules ar neglected, the sheepe perishes, and diseases growes among them, shifmes and heresies springs out. The Lord taught never such things to be done, neither did Apostles institut them," &c.: And fordward, in a large discourse, and makes a comparison betuixt Jacob, quho wes so good a shepheard to his father-in-law Laban; who sustained the heate of the day, and the coldnes of the night, that none of his sheepe should be inlakeing; and thir negligent Bischops that cares not how many foules perish quhilk ar Christ's scheepe; beseeching Christ Jesus, quho gave His life for His scheepe, to teach pastors to doe their duetie.

Primasius 2 *Epist. ad Tim.* cap. ii. "Comparatione militum vitur, vt ostendat nos a negotiis secularibus multo magis liberos debere esse:" That is to say, "The Apostle vses the comparison taken from men of warr, that he might shew ws that we ought meikle more to be freed from worldlie buffines, that we might please Christ Jesus; seing worldlie souldiers [fouldiers] drawes themselves from other doings in the world, that they may please their earthlie king and commander."

Bernardus *De Considerat.* lib. ii. cap. iv. ad Eugenium Papam: "Apostolis interdicatur dominatus, ergo tu vsurpare audes," &c.: That is to say, "All domination is forbidden to the Apostles; how darre thou,

then, vsurp the samen? The Lord gave them ane Apostleschip, but forbad them domination; they ar both taken from thee; and if thow wold haue both, thow shalt losse both." And efterhend he sayes, "No man shall let me sie quher the Apostles satt as iudges to other men, or to fett in merches, or to divyde men's lands. To conclude, I read that they stood to be iudged; but to have sitten doune and iudged others, I read not."

As for the testimonies of our Neotericks, there wer many broght in from Calvin and Beza. I will relate one, broght out of Peter Martyr's sermons vpon Luke's Gospell; quher he sayeth, "Distingui oportet," &c.; that is, "We must make a distinction betwixt the civile and ecclesiasticall functions, becaus any one of thir requyres a haille man; yea, farder, scarflie shall ye find any man that can discharge any one of thir functions rightlie; everie ane of thir callings having difficultie into them."

As to Cannons of Counfells, thir ar some few of many that wer given in: As, Firft, the 80 [eighth?] Cannon, called Apostolicall, and so reputed most ancient, sayth, "We determine that a Bischop or a Presbyter shall not involve himselfe in the publict affaires; but he shall shew himselfe carefull in ecclesiasticall bufsinesse. Either doe this heartilie, or yee shall be depofed from your calling; no man can serve two masters." The 4 Synod holden at Carthage, *Can.* 20: "Let not a Bischop draw himselfe back to the care of his household affaires, but only give himselfe to the reading and preaching of the Word." The 6 Synod holden at Constance: "Ecclesiastick and publict enemies [offices] ar not competent to Bischops; therefore, if any Bischop, Presbyter, or Deacon, wold have both principalities, that is, the Roman and preiftlie dignitie, let him be depofed; for we should give to Cæsar the things that ar Cæsar's, and to God that which is God's."

The aduerfarie partie standing for the act of Parliament, and act of the Assemblie following thereon, granting Ministers to be the thrid estate of the kingdome, and therefore meit that they should vote in Parliament, wer desyred to bring in such Reasons as they had for the same.

They insisted most vpon two: First Reason, “*Evangelium non destruit politiam atque hæc conclusio est pars politiæ;*” That Ministers shall have vote in Parliament, *ergo* our profession of the Evangell destroyeth not that part of the policie of the kingdome. The second Reason, “*Ministri sunt cives et libera capita reipublicæ;*” therefore they should have their vote in making of the lawes for governing the commonweill.

To the quihlk Reasons it wes answered, That if the commonweill be not governed according to God’s Word, the Gospell is against that government; and as to the other government, albeit Ministers be few citizens in a kingdome, or some part therof, they neid not vote in Parliament, because ther is Barrons and Burgeses that alreadie votes for the bounds quher a Minister duellis. Therfore the Ministers standing for the old Reformed discipline asked some arguments out of Scriptures; but ther wer none given; only the other Ministers broght in great worldlie inconveniences if this act sett doune should not goe forward. And the King’s maiestie declaired that his purpose, in that mater, wes chieffie to releiue the Ministers fra the povertie and contempt they wer into; and, finding there could be no agreement among them, brack vp the meiting, and bad them wyte themselves if they wold not imbrace such a good offer; reserving all maters to the nixt Assemblie, the quihlk wes appoynted be the King absolutlie to be holden at Montrose the 18 day of March 1600, and notified only be sound of trumpet, at the Crosse of Edinburgh and other neidfull places: Quherat many good Christians wondred, seing ther wes never the lyke afore, and then the law wes standing in force, never discharged, but confirmed be act of Parliament, That the Generall Assemblie sould be appoynted be the Kirk, and tyme and place nominat be the preceiding Assemblie with the King’s maiestie’s consent; or, in his absence, with the consent of the King’s maiestie’s Commissioners.

1600.  
Assembly at  
Montrose called  
bysound of trum-  
pet only, against  
a standing law  
made by King’s  
Parl. therin.  
Strange ques-  
tions moved con-  
cerning Episco-  
pacie.

So, when the tyme of this Assemblie came, the great mater heirin handled wes to give Answers to thir Questions, quihlk wes proponed in Dundie concerning him that should vote in Parliament in name of the Kirk. The generall Question, Whither Ministers sould have vote in

Parliament? was not suffered to be spoken of; and those Answers following wer concludit in this Assemblie.

To the first Question: The number of Ministers to vote in Parliament shalbe as many as ther wer Bischops, Abbots, and Pryores in the papistick kirk, viz. 51, or thereabout.

To the 2d: Their Election shall be of a mixed qualitie, partlie be the King and partlie be the Kirk, efter this maner. The Kirk shall nominat fixe brethren of the ministrie for every place that neids to be filled, of whom his Maiestie shall choise one whom he best lykes; and his Maiestie promised to choise no other: But, in case his Maiestie refused the haill, vpon a iust reason of insufficiencie, the Kirk shall nominat other sex, of whom the King's maiestie shall choise one, without any farther nomination; and he that is chosen by his Maiestie shall be admitted by the Synod.

To the 3d: They shall be called Commissioners of the Kirk; and particularlie, Commissioners of such a place or Kirk as he is Minister of. If the King will not agrie with this, his name shalbe advyfed vpon, with the King's consent.

To the 4th: For their continowance; efter long reasoning it was concludit, that *annuatum* they shoud lay doune their Commission to the Generall Assemblie's feete; and the Generall Assemblie should either nominat them, or others in their roume.

To the fyft: The rent shalbe this. The Ministers, Schooles, and Colledges not preiudged, but weill provyded, the superplus of the rent of that benefice shoud be theirs. Theirfore all the cautions wer sett doune with great deliberation, to keepe them that shoud vote in Parliament from corruption, quhilk wer these.

CAUTIONS AGAINST ALTERATION OF CHURCH GOVERNMENT BY PRESBYTERIES, TO PREVENT THE CORRUPTION OF GROWING PRELACIE.

Cautions  
against altera-  
tion of Church

“First, That he that shoud vote in Parliament presume not, at any tyme, to propone at Parliament, Councill, or Convention, in name of

the Kirk, any thing without expresse warrant and direction of the Kirk, and such things as he shall answer to be for the weill of the Kirk ; vnder the paine of deposition from his office : Neither shall he consent or keepe silence, in any of the saids Conventions, to any thing that may be preiudiciall to the weill and libertie of the Kirk, vnder the same paine.

Government by Presbyteries, to prevent the corruption of growing Prelacie.

“ Secondlie, He shall be bound at everie Generall Assemblies to give account anent the discharge of his commission, since the Assembly gone before ; and shall submitt himselfe to their censure, and shall stand to their determination whatsoever, without appellation, and shall seeke and obtaine ratification of his doings at the said Assembly, vnder the paine of infamie and excommunication.

“ Thirdlie, He shall content himselfe with that part of the benefices that shall be giuen in be his Maiestie for his living, not hurting or preiudging the rest of the Ministers of the Kirk within the benefice planted, or to be planted, or any vther Minister of the countrey whatsumever ; and this clause to be insert in his provision.

“ Fourtlielie, He shall not dilapidat in any wayes his benefice, neither make or sett any disposition therof, without the speciall advyce or consent of his Maiestie and Generall Assembly ; and, for the greater warrant heirof, he shall interdyte himselfe not to dilapidat his benefice, nor to consent to the dilapidation therof made be others, to the Generall Assembly, and shall be content that inhibitions be raised against him to that effect.

“ Fiftlielie, He shall be bound to attend ypon his owne particular Congregation, quherat he shall be Minister, in all the poynts of a pastor ; and heiranent shall be subiect to the tryell and censure of his owne Presbytrie and Provinciall Assembly, as any other Minister that beares no commission.

“ Sixtlielie, In the administration of discipline, collation of benefices, visitation, and all other of ecclesiasticall government, he shall neither vsurpe or acclame to himselfe any power or iurisdiction further nor any other of the rest of his brethren, except he be employed be his brethren ; vnder the paine of deprivation : And, in case he vsurpe any part of the ecclesiasticall government, and the Presbytrie, Synodall, or Generall As-

femblye oppone and make any impediment, to be null, *ipso facto*, but any declaratour.

“Seventlie, In Presbyteries, Provinciall or Generall Assemblies, he shall behave himselfe at all tymes, and be subiect to their censure, as any of the brethren of the Presbytrie.

“Eightlie, At his admissiō to his office of commissionarie, thir, and all other poynts necessarie, he shall swear and subscribe to fulfill, vnder the penalties foirsaid; and otherwayes not to be admitted: And incase he be depōsed be the Generall Assemblie, Provinciall or Presbytrie, from his office of the Ministrie, he shall also tyne his vote in Parliament, *ipso facto*, and his benefice shall vaikē.

“And further Cautions to be maid, as the Kirk pleases to find occasion.”

With cautions,  
Ministers are al-  
lowed to sitt and  
vote in Parlia-  
ment, 1600.

Thus the King obtained his purpose, in getting the Ministers to be the thrid estate of Parliament, to vote in the stead of Bischops, Abbots, and Pryors, as in the tyme of papistrie; and in obtaining a number of the Ministers, or any 7 or 9 of them, to be Generall Commissioners to attend the King in all the effaires of the Kirk, and to redress all greivances quhilk his Maiestie could receave against any of the ministrie; but all to report their doings and diligence to the next Generall Assemblie.

3 Bischops made,  
quietly, by the K.  
maiestie.

In the meane tyme, the King dispones to thrie of the Commissioners three Bischopricks, viz. Rofs to M<sup>r</sup> David Lindsey, Minister at Leith; Kaitnes to M<sup>r</sup> George Gledstaines, Minister at St Andrewes; and Aberdeen to M<sup>r</sup> Peter Blackburne, then Minister at Aberdeen: But they kept the mater so quyet, for feare of the censures of the Kirk, that they durst not professe any such purpose. Yet M<sup>r</sup> Patrick Blackburne, fearing that his purpose should be discovered, came to M<sup>r</sup> Patrick Symfōne, Minister at Stirling, and made this narration to him: That the King, who at that tyme was in Stirling, had offered the Bischoprick to him, assureing him, that if he would not take it for his ounē benefite and the benefite of his brethren, to provyde them better, he wold dispone it to a courteour; and said, that he had advysed with M<sup>r</sup> Robert Bruce

and Master Andro Melvill, and those who wer flatlie against the raising vp of Bischops in this Kirk ; yet they counfelled him to take the benefice, and let the Generall Assemblie provyde the kirks therwith, and give him so much as they thought expedient, rather then put it in the hands of a courteour, quho wold never quyte it againe. M<sup>r</sup> Pat. Symfone answered: " My particular iudgement is over waik to give yow counsell in such a weightie buffines ; but the morne is our Presbytrie-day, yee fall doe weill to come in to the Presbytrie, and have all their advyces : " Quhilk he said he wold doe. And comeing vpon the morn, and telling over his discourse to all the brethren, as is before sett doune, after advysement and good deliberation, they penne ane act with his oune consent, that he shall accept of the benefice, vnder this condition, that he shall come to the next Generall Assemblie, and lay doune the benefice at their feit, and be content to take so much thereof as the Assemblie sould allow to his oune stipend, efter that all the kirks of the benefyce wer weill provyded ; quhilk act he promised to stand to, and subscryved the samen willinglie, as the Presbytrie bookes may testifie ; but the King sent for him at the next Assemblie, and stayed doing thair of.

This next Assemblie, and the last that ever the King wes at in Scotland, sould have mett at St Andrewes ; but the King changed both tyme and place, for the Assembly wes continowed fra July to November ; and when they mett at Edinburgh, the King wold have them sitting in the Palace of Halyruidhous, where there wes never ane Assemblie of the Kirk before.

At this Assemblie, M<sup>r</sup> Patrick Galloway wes Moderator, and the King's oune Minister for the tyme. Many purposes wer handled into it, and meetings appoynted to reason things alreadie concludit more exactlie : Yet, in the end, nothing wes altered, vpon the King's oune declaration that he proposed nothing in all this that he wes craving, but the glorie of God and weill of this Reformed Kirk, and to have the Ministers in good cace ; for he professsed openlie in this Assemblie, that he knew no faistie to Religion, nor to his oune standing and estate, nor to the weill of the countrey, but only be his sinceir professing of the trueth taught in this kingdome, and subverting of all other professions in the



contrair, and right and vnpartial execution of iustice, quhilk he promised, be God's grace, to doe better in tymes comeing then he had done in former tymes ; willing all Ministers to intimat the same in all their congregations, and to try out Papists, and miscontented people of all rankes with the present government, and delate them to his Ministers, that exact order may be taken with them : Quhilk made the Assemblie to give thankes vnto God.

And so the next Assemblie was appoynted to be in Aberdein, the last Tuyfday of July, 1604 ; but ere that day came, Queene Elizabeth, that good Queene of England, departed this lyfe the 24 of March anno 1603 ; and our King wes sent for as being her righteous heyre, and shee had so ordained in her latter will ; so that the Councell of England proclaimed our King openlie King James the Sixt, King of Scotland, to be James the First, King of England, Scotland, France, and Ireland, etc. This I mention to let it be seen how easilie our King, if he had pleased, might haue broght that Episcopall government of that Kirk of England (quhilk wes so weill abolisshed and put out of our Kirk of Scotland) to this our government be Assemblies and Presbyteries, feing that Doctor Bancroft, who had written a booke against our King as not having right to the crowne of England, wes now Bisshop of London, and wold no doubt haue been content to alter that, their government Episcopall to our government, quherin he knew our King wes brought vp, if the King would haue spaired his lyfe. As also, the King knew that M<sup>r</sup> John Davidfone, quho wes against the Episcopacie in England, had written ane answer to that booke, establisshing our King's right to the crowne of England ; and yet our King both spaired the Bisshop of London, and stood for the mainteinance of that Episcopall government, and the ceremoniall rites depending thereon ; preffing continwallie to bring this poore Kirk of Scotland to them, but never to draw them to ws, (quher-vnto he wes counsellid be some of the nobilitie of England, becaus they heard the King confesse that there durst no profest Papist be in all Scotland, be reasone the discipline of that Kirk tooke such preceise ordour with them,) as yow shall heare and know be the course of dealling vsed against the Kirk of Scotland, quhen now he wes (by all men's expectation almost) sett doune peaceablie King of England.

1604.

Ans. appoynted at Aberdein, but held not, in regard the King wes called to be K. of England, after Queene Elizabeth died, the 24 March, 1603.

Doctor Bancroft, then Bp. of London, writt ag<sup>t</sup> K. Ja. right to the crowne of England. M<sup>r</sup> J<sup>m</sup> Davidfone answered the said booke, and proved the King's right to that crowne.

To the effectuating of quhilk purpofe, the finceer profeffours of the trueth of God, and the finceereft Minifters in both the kingdomes, opposed to Epifcopall government, made all the helpe that they could : And therefore, fo foone as fome of the Minifters of England perceaved, at his firft coming in, how his Maieftie inclyned to the Bifchops, and looked doune vpon their opposites, they bracke their hearts, and made a heauie regrate that they were fo difappoynted of their expectation. Yet, having fome hope that the King, who wes fo weill broght vp, and vnderftood perfectlie the great good that the eftablished difcipline of the Kirk of Scotland wrought, there were treatifes and bookes fett out againft Bifchops and their vnlawfull government, quhilks angered the King, becaus he faid that ther wes no man that wold avow them, and therefore he regairded them not. Quhilk made one aged gentleman, called Thomas Quhythall, Efquire, weill verfed in the Scriptures and the ancient writers, to fett out a treatife in print, putting therto his name, quherin he proved the vnlawfulnes of that hierarchie of Bifchops in England ; and had, for his opposition to them, and for the mantenance of the trueth, fuffered great troubles in Queene Marie's tyme. This treatife he put in the King's ounge hand ; but quhen the King vnderftood quhat the fubieft of the booke wes, he put it in the Bifhop of Canterburie's hand, defireing him to perufe it : But the gentleman, for his rewaird, wes put into prifon, and there detained till he fell in a great seeknes, and then being old and heavilie difeafed, he wes vpon great moyen letten out, but instantlie thereafter departed this life. But to our hiftorie againe.

1604.

The King, being in England, countenances Episcopacie, by delivering Thomas Quhythall's booke to the B. of Canterburie, who imprifoned the said Thomas.

The firft speciall thing that the King laboured vpon wes to make ane Vnion betuixt the two Kingdomes, alwayes without preiudice to any of the Kingdomes, either in Kirk or Policie ; for at his Maieftie's going vp to England, he openly confessed in the Great Kirk of Edin<sup>r</sup>., that he had left the [Kingdome?] of Scotland peaceable in Kirk and Policie, and wes not mynded to alter the famen any wayes. And fo, in his going to Berwicke, fome Minifters of Scotland came out of their houfes to falute him be the way, and prayed for a bleffing to his Maieftie's great preferment ;

quhom he knew and thanked, recommending to them a care of the peace of the Kirk, assuiring them that he wes not mynded to make any alteration in the estate of this Kirk ; and, therefore, willed them to notifie the same to their brethren.

When the King wes come to England, and Queene Elizabeth buried, he caused that a parliament should be holden in Scotland, in the moneth of Aprile, the year 1604 ; lykeas there was a parliament indicted in England at the same tyme, to treat of the Vnion of both the Kingdomes. And becaus it had ever bein the custome that the Generall Assemblie of this Kirk met either before the parliament or at the end thereof, the Provinciaall Assemblies of the haille realme meeting before that, at their ordinar dyet, nominat their Commiffioners to wait vpon that parliament ; who, coming to Edinburgh, and meeting with the Commiffioners of the Generall Assemblie, two of the said Commiffioners being come lathelie fra court, they earnestlie foght that a Generall Assemblie might be holden, quherin the maters of the Kirk might now be looked vnto. Quhen all other estates of both the Kingdomes wer looking to their owne priuiledge and freedome, the Commiffioners newlie come from his Maiestie, with advyce of some others of the Commiffioners, told the brethren of the ministrie, that his Maiestie wes petitioned be them that there might be a Generall Assemblie holden at such a neidfull tyme ; but the King replied, that it wes not neidfull, seing ther wold nothing be done in this parliament but only Commiffioners chosen to treat of the Vnion ; but quhen the due tyme came, they should haue a Generall Assemblie, if they behaved themselves peaceablie. Quhervpon the Ministers, being once mynded to give in a Protestation to the Parliament, yet did it not, hoping for the better efterwards ; only the Commiffioners directed be their Provinciaall Assemblies gave in some Articles to the Commiffioners of the Generall Assemblie there conveined, admonishing them, and chargeing them as they should ansuer to Jesus Christ, the Head and Governour of his Kirk, to consider these Articles, and stand for the liberties of this our Kirk of Scotland, in such a neidfull tyme ; and, especiallie, to sie that no men voted in parliament in name of our Kirk, but they that had direction from the Kirk, that is, from the Generall Assemblie ; or, if that

could not be had from their Provinciall Affemblie, certifeing them that did in the contrair they would be accompted enemies to the Gospell of Christ, and censured before their ordinar iudge.

This Parliament ryding, the Earl of Montrois being his Maieftie's grand Commiffioner, two Minifters rode as Commiffioners from the Kirk, albeit they had a speciall Commiffion, Mr David Lindfay, Minifter at Leith, and Mr Jo<sup>o</sup>. Spotifwood, his fone-in-law, Minifter at Glasgou. Little or nothing being done at this parliament, it was prorogat to the moneth of July following, and held at St Johnftoun, be reason of the peftilence that wes at Edinburgh.

There wes no ryding in the parliament, and there wer but few of the ancient Nobilitie present, yet they that were present defyred the parliament, be the mouth of the Earle of Montrose, to make ane act that this intended Vnion should nowayes preiudge the liberties of the Kirk of Scotland, but all their liberties should be ratified, both for the trueth of doctrine and discipline therof, as it wes presentlie professed and exercised in the fame; quhilk wes condescended vnto, be word, and a minute therof put in write. This wes almost all that wes done in that parliament for our Kirk, and nothing more could be done, in respect of the great number of new-made Earles and Lords, and the Commiffioners of the Generall Affemblie, who knew the King's mynd in all thir maters concerning the Kirk.

Now, the tyme wes approaching when the Generall Affemblie should haue mett at Aberdein; quhilk wes appointed, be the King's ounie consent, to be holden the last Tuyfday of July, anno 1604; yet before the day came, the King sent doune fundrie Articles in write, both to the Counsell and to the Commiffioners of the Generall Affemblie, (for now this countrey began to be guyded be directions of Articles.) The Article concerning this Kirk wes, that the Affemblie, appoynted to be at Aberdein in the moneth of July present, should not be kept, neither any other dyet appoynted, till the Vnion wes concluded; and then his Maieftie should declair his will quhen and quher the Generall Affemblie should be. This Article was notified to fundrie Presbytries. The

1604.  
Generall Assem-  
blie at Aberdein.

Presbytrie of St Andrewes, reasoning the mater themselves, concluded, that it wes both necessarie and expedient, for their right discharge of their consciences and duetie to God and his Kirk, that they should send their Commissioners to keepe the said Assemblie; and therefore nominate three of the brethren, quho went to Aberdein, and finding verie few Ministers there before them, tooke them and two notars witneses, in forme of ane Instrumēt, that they had done their duetie, quherby they convicted the consciences of Ministers dwelling nigh to Aberdein, quho had not such a regard as they had to keip the Kirk in her ancient and godlie libertie, so weill warranted by God's Word, be the lawes of the nation, and be a continuall practice sen the Reformation of Religion; especiallie, considering that the dyet and place of that Assemblie wes set doune be the King himselfe in the last Generall Assemblie holden at Halyruidhous. So, comeing back againe to the next Presbytrie day in St Andrewes, declared quhat they had done, and wer comended and approven in that which they did.

The brethren of the ministrie in the North, considering in their Presbyteries, that other Ministers had to-reteine the Kirk in her liberties, agried to send their Commissioners from their Synod, to be holden in Aberdein in August next, to all the Provinciaall Assemblies in the countrey; desyring them to send their Commissioners to the Synod of Fyfe, to be holden in St Andrewes in September following; there to advyse what wes the way to get a Generall Assemblie kept, and how to get the insolencie of Papiests repressed, etc. Quhilk dyet wes solemnlie kept in St Andrewes, both by Ministers from divers provinces, and themselves. Ther wes the Laird of Lawriestoun, being now maid his Maiestie's Commissioner in Kirk Effaires, readie with letters from the Counsell to discharge that meeting, if they held it as a Generall Assemblie; but quhen they assured [him] of the contrarie, and declaired to him the necessitie and expediencie of that meeting, it being also their ordinarie tyme, he acquiesced; and quhen they began to speake of the way how a Generall Assemblie might be obtained with his Maiestie's licence, and reasoned also the warrands that God's Kirk had for their meetings, albeit (as God forbid) that they had a King contrarie mynded, concluded

that it was expedient that some new dyet should be sett doune for a Generall Assemblie, and the King to be petitioned to consent to the same, and all provinces to be warned therto. Yet Lawristoun intreated them not to doe so, feing ther was a better way to get their intent ; and that wes, for that meeting to write to all other Presbyteries and Synods to send their Commissioners to Perth, the last Tuisday of October following, quhair the Commissioners of the Generall Assemblie, and he also, should be there : And, after conclusion taken, he promised faithfullie to deall with his Maiestie, that a Generall Assemblie should be obtained, to their contentment.

Quhilk meeting was solemnlie kept at Perth, and great and many greivances given in, especiallie against the Commissioners of the Generall Assemblie, becaus they tooke vpon them the government of the hail Kirk, and stayed a Generall Assemblie to be, quherin they that voted in parliament, without commission from the Kirk, might be censured. The Commissioners of the Generall Assemblie enraged at this, (so many of them, I say, as fand themselves culpable,) answered verie vncharitable, and in great anger said, " If yow looke to get a Generall Assemblie without us, assay it." And so some brethren, perceaving that no good wes lyke to be done, depaired homewards. Then Lawristoun, his Maiestie's Commissioner, preassing to pacifie the matter, besought the brethren to concurre, and advyse what petitions they wold send vp to the King, and he should present them, and deale faithfullie to get them contented, for he wes presentlie to take iourney, and should shortlie bring back his Maiestie's good answer vnto them.

'1604.  
The Ministers' petition to the King,  
by Lowrenston,  
for a Generall  
Assemblie.

So thir four Articles wer agreed vpon, and sent vp at that tyme : First, Craveing a Generall Assemblie to be kept without his Maiestie's offence, according to the acts of parliament and custome of the Kirk : Secondlie, That ordour might be taken with Papists, contemners of the Kirk's discipline : Thirdlie, That godlie and faithfull brethren in England, vexed be the Bischoppes, might find favour with his Maiestie, and be reponed to their offices and livings : Fourthlie, That brethren vnprovoked, and hurt at the last modification, might be helped at this yeare's plat.

But no anfuer came againe from the King that yeare ; quherfore, in the moneth of Merch, anno 1605, a godlie brother, M<sup>r</sup> John Forbes, be the advyce of the Provinciaill Affemblies in the North, and having the advyce alfo of some of the Secreit Counfell, wes sent in Commiffion to the King's maiestie. Quhilk Commiffion wes weill accepted of, and answers returned both to the Counfell and ministrie by yoking ; declaring, that he wes nowayes mynded to alter any eftablisched order in our Kirk ; but, as he had been born and brought vp therein, wold maintaine the liberties thereof ; and therefore, had declaired his will to this Commiffioner for keeping of a Generall Affemblye ; lykas he had given direction to his Counfell to take strick ordour with all Papists that committed any enormities against the lawes enacted.

His Maiestie's gracious answer to the Ministers' petition, sent by Mr John Forbes ; quherin he professes and promises not to alter the Church government in Scotland, then Presbyterian.

At M<sup>r</sup> Johne's back-coming, the King's Commiffioner, Lawrenstoun, and the Commiffioners of the Generall Affemblye, had written lettres to all Presbyteries, that they should send their Commiffioners to keepe'a Generall Affemblye at Aberdein, the 2d day of July following, and in some lettres the 5th day of July wes named : Quherby it came to passe, that divers Minifters kepted the 2d day ; and many, being stayed by evill weather, came not ; and others kepted the 5th day, but fand that the Affemblye wes diffolved the said 2d day ; and that, vpon this occasion, the Laird of Lawrenstoun, his Maiestie's Commiffioner, perceaving a few number of Minifters mett together, talked with them, and told them that he had letters to charge them not to meet at that tyme. To the quhilk, M<sup>r</sup> Jo<sup>n</sup>. Forbes, in name of the rest, answered, that it wold not be weill done so to doe, feing the King's maiestie, his Councell, and his lordschip, had appoynted that day and dyet for that Generall Affemblye ; but feing there wer so few conveyned, it should be best for the brethren to meit, and only prorogat the Affemblye to a new dyet : To the quhilk Lawrenstoun agrieing, they conveyne, and be his vote and votes of the brethren, M<sup>r</sup> Jo<sup>n</sup>. Forbes wes nominat Moderatour, and M<sup>r</sup> Jo<sup>n</sup>. Sharpe scribe. The prayer ended, (for there wes no doctrine, be reason M<sup>r</sup> Patrick Galloway, the Moderator of the last Affemblye, wes not there,) they declair to the King's Commiffioner that they wold handle no effaires, but only prorogat the Affemblye, with his advyce, to a new dyet,

quhilk they thought meet should be in August following : But he, considering that this doing wes against the Counsell's charge, sends for ane officer of armes, and charges them to desist from keeping that Assemblie, vnder the paine of horning : They, againe, so soone as they wer charged, tooke instruments in the officer's hands, (who also wes a notar,) that they obeyed, but he will give them no instrument. Quhervpon they instantlie dissolued, and went to the Common-clerkis chamber in Aberdein, and thair tooke documents of their obedience, so soone as ever they wer charged. This being done, they sent away some brethren, with all haste, to informe the Counsell of their obedience ; yet Lawrenstoun had preveined them, and said, that he charged them openlie, at the mercat croce of Aberdein, the night before, not to conveine ; but he could produce no witness of that charge : Yet the Counsell conveined more airtie then they had wont to doe, and before many of the Lords of the Councell came, they who wer present concluded to put all those Ministers that wer conveined in Aberdein to the horne : But after reasoning of the mater, that wes stayed ; and the Counsell, hearing that M<sup>r</sup> Jo<sup>n</sup>. Forbes and M<sup>r</sup> Jo<sup>n</sup>. Welsche wer in Edinburgh, sent for them, and after some questions, proponed and answered ingenuousslie and plainlie, the Counsell ordained them to be detained in the Castell of Ed<sup>r</sup>. that night ; and vpon the morne they wer caried to the Castell of Blacknesse, and ther wairded till his Maiestie's will should be farther knowen.

After this, almost all that kepted that Assemblie at Aberdein wer summoned before the Counsell, and all convict of disobedience to his Maiestie's charge, and therfor wer ordained to enter their persons in fundrie castells and wardhouses. Some wer put in Blacknesse, some in the Castell of Sterline, some in the Castell of Doune ; onlie the Counsell spared some of the Ministers quho excused their doing, and said that they wer forie for quhat they did, and some of them being sent home to their oune houses, ane of them being at home, and considering that his brethren had stuid better to Christ's cause then he, being troubled in his mynd, passed willinglie to the Counsell againe, and professed that he wes troubled in mynd for the answer that he had given their lordships ; and boldlie affirmed, that none of them had iustlie offended the King or their



lordschips in keeping of that meeting : Quhilk anfuer made the Lords to fend him to Sterline to beare his brethren company that wer there before him ; quhilk ordinance he willinglie obeyed. At the same tyme, Sir George Home, now Earle of Dumbar, came in great favour with the King, and wes so highlie preferred that he wes sent downe to Scotland and imployed in great effaires both in Kirk and contrey, and wes honored as a great prince and ruler in this kingdome. Therefore he wardit Minifters, yea and good gentlemen of credit and accompt, wrote letters, and spacke earnestlie to the Earle of Dumbar to interceid for favour at the King's hands to the saids Minifters, who wer so wrangoullie troubled without any iust caus : But neither writeing nor speiking availed ; but be the contrair, in the moneth of July and August there were proclamations maid, condemning the Minifters that kepted that meeting at Aberdein, as factious, seditious, and plaine contemners of the King's maiestie and his Secrete Counsell ; declairing also, that if any Minister, in privat or publict, defend their doing, they should be committed as guiltie as they, and severly punished.

Names of the imprisoned Ministers, 6 in number. They solist the Earle of Dumbar. Their fault was sitting in that Assemblie at Aberdein against the order, as wes alleadged.

In the end of August, the wairdit Minifters compeired before the Secrete Counsell, and certaine interrogatories being speired at them, to the quhilk they answered, they wer remitted back to their waird againe ; I meane the sex brethren, Mr<sup>s</sup> Johne Forbes, Jo<sup>s</sup>. Welsch, Andro Duncan, Robert Durie, Alex<sup>r</sup>. Straquhan, and Johne Scharpe, all married except Mr Jo<sup>s</sup>. Scharpe ; so their wyfes came to Blacknesse and visited them sometymes. In this tyme, that frequent proclamations and fumonds wer vsed against thir wairdit Minifters in Blacknesse, ther came out fundrie Apologies, defending their doings, and proving by many arguments that they should rather be honoured and rewarded than imprifoned and punished ; feing it wes necessar and expedient that this Kirk, quhilk had enioyed the libertie of her Affemblies with so great fruit and comfort, now almost fyftie yeares, should be loath to losse the possession of such a iewall ; especiallie, feing ther wes no lessie intended then the vtter taking away of that libertie of the Kirk to appoynt her Generall Affemblies, as they wer wont to doe : For the King professed that he loved them not, and that all Affemblies should be at his appoyntment ; and the Bischops

and Commissioners of the Kirk maid all the moyen that they could, that there should never be a free Generall Assemblie againe, least they should have bein censured and punished for their faults and fould offences.

Thir things, being so notoriouse knowen, made the Counsell fet out a Proclamation, quherby they declaired the King's maiestie's constant affection to the true Religion presentlie professed within this realme; and albeit his Maiestie wes to take order with some few seditious Ministers, yet wold he still continow in punishing Papiests, and such as wold not obey the present ordour of this Kirk. Vpon the backe of this proclamation followed two great effects; the one wes, his Maiestie sent aught missive letters, dated on the backe this way, "To our trustie and weil-beloued (such a man) Minister of (such a place, or rector of," etc.) they ar to say, Masters Andrew Melvill, W<sup>m</sup>. Scott, James Melvill, Johnne Carmichaell, Adam Colt, W<sup>m</sup>. Watfone, James Balfour, and Robert Wallace, to come to him to England, that he might conferre with them concerning the estate of the Kirk of Scotland, before the 15 day of the next moneth, September; and the Ministers in Blacknesse wer charged also to compeir before his Maiestie's Counsell in Lithgow, in the moneth of October, there to give obedience to his Maiestie's lawes, vtherwayes to vnderlye asyfe, and be punished for their rebellion.

Names of the 8  
Ministers sent for  
by K. James to  
come to England,  
1604.

The relation of all the particulars of thir two effects wold be long-some; and therefore I shall only touch such purposes therein as appertaines to this present historie. The Ministers and servants of Christ Jesus being sent for, albeit they wer dissuaded be some from going out of the countrey, and defyred to write the iust excuses to the King; yet they concluded, in end, that they wold all goe forward, and commend themselves to God's protection and direction in all things. So some past by sea, and some by land; but all came to London before the day appoynted; quhilk, when the King vnderstood, at the day prefixed he sent for them, and welcumed them in a homelie and heartlie maner, talking generallie and mirrilie of fundrie purposes, and appoynted to them particular dyets quhen he wes to conferre with them: First speaking to them all, M<sup>r</sup> James Melvill being their mouth; and, quhen he saw he came no speed that way, at vther dyets he spake to them severallie;

sometyme quhen some of the Nobilitie of England and Scotland, and Bischops of both the kingdomes, wer present, and sometymes quhen only Bischops and some of the Scottis Counsell wer besyde : But at all tymes their opinions and speaches agried so, and God so assisted them with wisdom and boldnes, that the auditours admired to heire them speike, and put all others to silence that preassed to contradict them ; ever insisting on that poynt, that the Kirk of God in Scotland should possesse her ancient and weill-warranted libertie to conveine in their Generall Assemblies and other Ecclesiasticall meetings, or els God's trueth and good maners could not remaine long, but Papistrie and all sort of vyces wold abound, and that wes beginning evidentialie to be sein alreadie. The King, not being content with them, caused them to be put fundrie, and wes content that they should be put to Deanes and Doctours of greatest clergie, to see if that wold bring them to ane other opinion : Yet that course was stayed ; only M<sup>r</sup> Andro Melvill was remitted to the Deane of Paul's ; but he so reasoned with the Deane, quho intertained him in his house, that the Deane wes desyrous to be quyte of such a guest. Then it wes desyred to have some of the learned and most powerfull preachers, either of Bischops or Doctors, to make publick sermons to cast doune the doctrine and government of the Kirk of Scotland ; and our Ministers wer appoynted to sitt vpon a furme together, directlie before the pulpit, that they might the better heare them, and be moved with their doctrine : But that availed not ; for the Ministers offered to make answers to all their sermons, albeit that wes not permitted. In end, after many supplications given in be them to the King's maiestie to suffer them to goe home to their charges and callings, no grant was obtained ; but the Bischop of Canterburie, Richard Bancroft, (for so he called him in his conference,) sent for foure of them, that he might conferre with them ; quho comeing to him, he caused all that wer with him to remove, that he might talke with those Ministers of Scotland ; and, after long conference, sometymes merrilie, and sometymes gravelie, he concluded, that seing the King's maiestie and all the Kirk of England professed that same trueth and Gospell that they and the Kirk of Scotland professed, except only in the mater of government and some few ceremonies, they

wold doe weill to yeild to his Maieftie, and no doubt his Maieftie wold be beneficiall to them, and they should find him also a speciall freind to them all, according to his power. They answered, that they wer debt-bound in all humilitie to serve his Maieftie, and to doe any thing that they might doe with a good conscience ; but, be many reasons, maid him fie that the yeilding to these things in our Kirk, quhilk had abiured them all, his Maieftie, the haill estates and bodie of this kingdome having sworne against them, in that Confession of Faith subscrivit be his Maieftie and all his subiects, wes nothing els but the banishing of the Gospell, and the drawing on of God's curse vpon them all. The Bischop, seing that he could move them nothing be any meanes that he vsed, said merrilie, " Let vs pairt in peace, seing we are all brethren in Chrif together. I will drinke to yow all, and doe quhat I may to get yow libertie to goe home to your callings : " And with that raise himsele, he being vncovered all the tyme of their conference, and filled a cup of secke, and dranke to them all, and maid them all to drinke ; and so dismiffed them, they daylie looking for libertie to be sent home to their places and callings. But when they wer preparing themselves to make homeward, the Earle of Salisburrie sent a servant of his to M<sup>r</sup> Androw Melvill, desiring him to come to his lodging about 12 houres, (it wes the Sabboth-day quhen the Counsell sitts in England afternoone.) M<sup>r</sup> Androw Melvill and the rest wer then at their breakfast, and they mervelled quhat the mater could meane, but M<sup>r</sup> Androw, after his mirrie maner, said, " I warrand zow he calles me to dinner, but I wold have that tyme of day passed before I goe. " So, he staving, ane other servant cometh for him, with whom he went ; and be that tyme the Earle had almost dyned : So he stayed quhill the denner wes ended ; and then the Earle, conferring with him, shew him that the King had gotten knowledge of some verses quhilks wer alledged writtin be him against the comely ordour of their Church, quherat his Maieftie wes offended ; and therefore desyred to know if he was the maker of them, and tooke them out of his pocket that he might fie them. The verses wer thir :

The Ministers' answer to Bischop of Canterbury, asserting Presbyteriall Governement vnder paine of periurie.

M<sup>r</sup> Andro Mel-  
vill's Verses, con-  
cerning the  
King's Chappell.

Cur stant clausi Anglis libri duo regia in ara  
Lumina cæca duo pellubra sicca duo ?  
Num sensum cultumque Dei tenet Anglia clausum,  
Lumine cæca suo forde sepulta sua.  
Romano et ritu dum regalem instruit aram,  
Purpuream pingit religiosa lupam !

*Thus in English :*

On kinglie Chappell altar stands blind candle-sticks, clof'd books,  
Dry silver basins, tuo of each : Quherfore ? sayes he who lookes.  
The mynd and worschip of the Lord doth England so keip cloffe,  
Blind in their sight, and buried in ther filthinesse and droffe :  
And quhill, with Roman rites, she doeth her kinglie altar dresse,  
Religiousslie a purpled whoore to trim doeth she professè !

When M<sup>r</sup> Andrew Melvill had sein the verses, he said, that vpon the occasion of some who asked, Quhat he thought of the altar and ornaments that wer in the King's maiestie's Chappell ? he had indeed maid these verses, with a heaue heart, considering that such superstitious things should be in his Maiestie's Chappell, quho was so religiousslie broght vp in the sincere Kirk of Scotland, quhair nothing was allowed of but that quhilk was consonant to God's trueth and Gospell ; but imagined not that any should be therewith offendit iustlie, seing he only askes some questions. "Then truelie," said the Earle, "I mervell how they have come in the King's hands." Alwayes, M<sup>r</sup> Andro Melvill was charged ther presentlie to come before the Counsell to answer to such things as should be asked him ; and quhen he compeired, (the King himselfe not present,) he was heavillie accused of fundrie things, quhilk drew him (as they said) vnder the compas of treason : But [he] answered boldlie for himselfe, and layed some poynts of treason indeid to their charge ; al- leading that he should not have been iudged be that Counsell, seing his Maiestie, his master and lord, was not there ; but he should be sent home to be iudged in Scotland, seing he was a native Scotsman borne : And spack some words to the Scots Lords who wer counsellours there,

bidding them take heid that they maid not a preparative of poore Andro Melvill against themselves, or their freinds and posteritie; but quhatever he spacke was taken in ane evill part. In end, he wes removed, and M<sup>r</sup> James Melvill called in; to quhom the Bischop of Canturburrie spacke, in his way, of his gravitie, learning, modest behaviour and Christian cariage; giveing him his counsell and admonition so to continow, and to admonish his brethren that they should behave themselves in lyke maner. Quhilk [wes] spokken to condemne his vnkle M<sup>r</sup> Androw for his free speaking, and wes a preparative to fnair M<sup>r</sup> Androw quhen he should be called before the Counsell againe; quhilk wes done shortlie efter this: For M<sup>r</sup> Alex<sup>r</sup>. Hay, his Maiestie's Scots Secretar, and imployed in all thir turnes concerning thir Ministers in Scotland, wes sent to Mr Androw Melvill, defyreing him to come before the Counsell, at such ane houre, and he should be with him; but none of his brethren might goe with him, for they wer all discharged to come within the King's Palace. Therefore they sent ane gentleman to sie quhat should be the event of his going ther, they being all fadd and forrowfull, knowing that he wes so free of speach; but he wes glad, saying, "I am weill content that I will get my mynd declaired, plainly and openlie." And so he had not been but a short space before the Counsell, quhen the gentleman came backe weeping, and told them that M<sup>r</sup> Androw wes caried be water to the Toure. M<sup>r</sup> James Melvill, therefore, went in all haist to sie if he could sie him or speake with him; but there wes no possibilitie at that tyme.

M<sup>r</sup> Androw Melvill sent to the Toure of London.

Immediatlie after this tyme M<sup>r</sup> James Melvill gat a charge to passe out of London, and remaine in the countrie of Northumberland duiring his Maiestie's will. All the rest were charged to be confyned in fundrie partes of Scotland, and some within their ounne parochines. Only be great moyen, M<sup>r</sup> Androw Melvill gat leive that a fervant should be imprisoned with him in the Toure: And so the rest wer preparing themselves to goe to fundrie places, as they wer ordained; only M<sup>r</sup> James Melvill and M<sup>r</sup> W<sup>m</sup>. Scott abode some dayes in London, to sie if any releife could be gotten to M<sup>r</sup> Androw Melvill; but that wes impossible. So, quhen they wer all preparing for their iourney, there wer some Mi-

nifters, and good profeffours alfo, that had gotten a contribution of a good foume of moneyes, quhilk they brocht to our Minifters, and gladlie offered it vnto them ; perfwading them, by many reafons, to take it and diftribute the fame among them ; but they, by greater reafons, refufed to take any benefite from them, feing it could not be done without difhonour of his Maieftie, who fent for them in a kindlie maner, without difgrace to their oune countrey, who wold vndoubtedlie fupplie any want they had, and without great fhame to themfelves, feing they wer not in any prefent neceffitie ; and praifed God they had enough to defray their charges ; but in hartlie maner thanked them, and thought it meit that their oune Minifters, who wer perfecute and evill handled for the Gofpell's faike, fhould be fupplied be the famen. So M<sup>r</sup> James Melvill ftayed in England, and remained in Newcaftell, and the reft went home in the moneth of May 1607.

1606.  
Ane Assemblie  
holden at Linlith-  
gow ; quherin  
Earle of Dunbar  
was his Maieftie's Commif-  
fioner.

But in this tyme of their being in England, there wes ane meeting holden at Linlithgow, quhilk afterwards they called ane Affemblie, in the moneth of December preceeding, anno 1606 ; and this was the caus quhy ane Affemblie wes convocat in Linlithgow at this tyme : The godlieft, and beft, and moft learned men of the miniftrie of Scotland wer either banifhed, wairded, or detained in England ; and particularlie M<sup>r</sup> Robert Bruce, Minifter of Ed<sup>r</sup>., confyned in Inverneffe. The fix Minifters warded in Blacknes wer brocht to Linlithgow, in the moneth of Otober ; and efter long deliberation, the Earle of Dumbar, with certaine Lords of the Counfell, refufing to give the Minifters any tyme to advyfe with the Prefbetries, that they might give his Maieftie fatisfaction, with a good confcience, wer put to ane affyfe ; M<sup>r</sup> Thomas Hope and M<sup>r</sup> Thomas Gray procureing for them, and the King's Advocat, M<sup>r</sup> Thomas Hamilton, accufeing them. A fyfe wes called, and the Minifters, be manieft votes, convicted and put in the King's maieftie's will ; and the iudges defyred the Minifters to fubmitt themfelves to his Maieftie's will : But they, be the mouth of M<sup>r</sup> John Forbes, fpake fo pertinentlie and boldlie, that all who favoured their caufe wer exceeding glad ; speciallie, they rehearfed to the Earle of Dumbar and the Lords

The prifoned  
Minifter's, For-  
bes', Speech ; ex-  
horts all con-

ther present, the historie of the Gibeonites, and how the brecking of that oath made to them broght the plague of God vpon Saul for destroying of them, four hundreth yeares efter the covenant wes maid with them ; adiureing the Earle of Dumbar to tell the King's maiestie that they applyed this historie to him ; bidding him to bewar to breake the oath of God, quhilk he had fworne, in renewing that Solemne Covenant with God, that he and all his subiects should sticke to the true Religion and establisht discipline of this Kirk all the dayes of their lyfe, vnder the paines of endles condemnation in the great day of the Lord.

cerned to stick  
crosse to the Co-  
venant, vnder  
paine of perjurie.

This proces against the Ministers wes not ended till about ellevin houres at night, their wyfes being in the toune, and awaiting what should be the end of that great convention thair. Quhen it wes told them that their husbendes wer convict of Treason, be some moe votes then those quho cleansed them, and wer put be the iudges in the King's will, they ioyfullie thanked the Lord Jesus quho had given them strenth and courage to stand to their Master's cause ; saying, " They ar evin handled as their Master wes before them, quho [wes] iudged and condemned vnder night." And albeit bruits past that the King's maiestie wes better informed of their doings then of before, and therefore they wold be put to libertie, yet a Warrant wes sent home to Sir Johne Arnot, his Maiestie's Thesaurer, to provyde a schippe that they may be banished his Maiestie's dominions : Quhilk wes done in November 1606 ; for they wer broght from Blacknesse to Leith, and there the schipp being readie, and many attending their imbarcking, fell doune vpon their knies on the shore, and prayed two tymes verie ferventlie, moving all the people to teares and lamentation, and sang the xxiii. Psalme ioyfullie ; and then, takeing leive of their brethren and acquaintance, past to the schipp, and gat a stormie tempest that they sayled no further that night but to the other fyde of the water ; and then, getting a fair wind on the morne, wer all transported and landed in France.

Thus the Ministers being banished, others being yet in England, and others in the severall wardes in Scotland, the King's maiestie wreates lettres to all Presbytries in Scotland, to send such Ministers to those

They are ban-  
ished, and land  
in France.



Conventions as wer named in Linlithgow ; and also particular lettres to the said Ministers to come to the said meeting, whither their Presbyteries send them or not : So that many of the Nobilitie (the Earle of Dumbar being his Maiestie's Chiefe Commiffioner) and some Barrons mett all in Linlithgow, with the Commiffioners sent from the Presbyteries, vpon the 10 day of December, anno 1606 ; quhair M<sup>r</sup> James Law, then Bifchop of Orkney, taught for M<sup>r</sup> Patrick Galloway, quho wes laft Moderator of that Generall Affemblie at Halyruidhous, he not being prepared to teach ; and, by all ordour, Mafter James Nicolfone, intending to be a Bifchop, as appeired efterwards, wes chosen Moderator. The man being wife and calme, began at the takeing ordour with Papifts, and feemed earnest in that mater ; declairing, that the caufe why Papifts increased in this land wes, that Moderators of Presbyteries wes over oft altered, and fo proceffe againft Papifts and other vitious perfons deserted, and it wer a goodlie thing that there wer wyfe, godlie men appoynted for Moderators of Presbyteries, to be continowed fra Synod to Synod, quho might be answerable both to the King's maiestie and to their Synods for their diligence ; and he had a Warrant from his Maiestie that he would bestow yeirlie a hundreth punds vpon everie Moderator that did duetie, befyde his ordinar stipend.

Some thinges were fpoken againft this, as fearing corruption and superioritie to come into the Kirk be fuch doing ; but all obiections wer fomeway answered, and be manyeft votes that wes concluded, and fundrie men nominat Moderators to fundrie Presbyteries. And then some litle thing wes fpoken about the distraction that wes among the Ministers, and a ftrait order taken that they who had vote in Parliament should not prefume above their brethren, in any cace. So the meeting diffolved with ioy and finging of a Pfalme, and great thanks to his Maiestie that had a mynd to take a more ftrait ordour with Papifts then he had done before. Some noblemen, thinking that all things were done weill, defyred a copie of the acts maid ; but that could not be gotten, but a promife maid they should be instantlie printed.

Immediatlie efter the Convention diffolved, Commiffioners wer appoynted to fee constant Moderators sett doune in all Presbyteries, beginning

at the Presbytrie of Edinburgh, and M<sup>r</sup> Johne Hall nominat Moderator. Then fundrie of the brethren, desyring some space of tyme to thinke vpon the tenour of the act, quhilk wes so hastillie read over that none could take up the substance therein contained ; but no space wes granted, no, not till their meeting at afternoone ; albeit the text of Scripture quher-vpon their exercise wes that day, Prov. xxix. 20, hes thir words, “ Seeft thow a man hastie in his maters, there is more hope of a foole then of him.” All that could be obtained that day wes, that M<sup>r</sup> Johne Hall should act himselfe to continow no longer Moderator then the next Generall Assemblie, and then to demitt the place, if the Generall Assemblie should not confirme that act, and nominat him Moderator againe. Commiffioners wer appoynted be the King’s Counsell of noblemen and some of the ministrie to see this ordour establisht in all Presbyteries, and lettres of horning raised for that effect, to cause the brethren of ilk Presbytrie to receave such a brother to be their constant Moderator within 24 houres ; and to charge the brother nominat to accept the place and office, vnder the said paine of horning, within 24 houres ; quherby it came to passe that many Ministers being charged with horning, and the persone also nominat being desyrous to accept, all Presbyteries almost accepted of their Moderators, but with fundrie conditions and caveats ; hoping that either the Provinciall Assemblies, or the Generall Assemblie, sould decyde that question. But quhen the tyme of the Provinciall Assemblies came, there wer Commiffioners appoynted, be the King’s lettres, to be present at all Synods to see such as wer nominat of the Bischops and Commiffioners of the Generall Assemblie sett doune to be constant Moderators of those Assemblies : As particularlie, my Lord of Scoone, provest of Perth, wes the King’s Commiffioner to that Provinciall Assemblie, quhilk held in Perth at that tyme, to see M<sup>r</sup> Alex<sup>r</sup>. Lindsey, Bischop of Dunkeld, sett doune Moderatour of their Assemblie ; but becaus the brethren of that meeting could not get a fight of that act, and there wer brethren present at Linlithgow quho affirmed that there wes neuer such a purpose spoken of as a constant Moderator to a Provinciall Assemblie, the whole brethren voted to keepe their former order ; and therefore, a leit being made, and the brethren vpon the leit removing,

M<sup>r</sup> W<sup>m</sup>. Row, present Moderator, asked the votes ; and be the hail votes M<sup>r</sup> Harie Livingstoun was chosen Moderator : But my Lord of Scoone was discontented, and wold not suffer them to keepe ane Assemblie within the Kirk ; but first did cast over the boord vpon the Ministers when they wer praying to God for his blessing, and then locked the Kirk doores, so that they were forced to keepe their Assemblie in the kirk-yaird ; quhervpon M<sup>r</sup> W<sup>m</sup>. Row and M<sup>r</sup> Harie Livingstoun being summoned before the Counsell to answer for their doings, M<sup>r</sup> W<sup>m</sup>. Row not darring [to] compeir, knowing his oune danger, was put to the horne, and M<sup>r</sup> Harie Livingstoun was confyned within his oune parochine.

Ministers [were] thus put to great straits and inconveniences for standing to the defence of the old discipline of our Kirk ; and the King appoynted that the modification of Ministers' stipends should be in the Bischops' hands, many Ministers began to acknowledge them and honor them, as having power in their hands either to doe them good or evill ; and therefore Bischops grew so proud, that they thought no Presbytrie should darre to contradict them in any thing : Quhilk maid M<sup>r</sup> James Law, Minister at Kirklistoun, now maid Bischop of Orkney, to write a letter to the Presbytrie of Jedburgh to meet at such a tyme as he directed them, that he might visite them, and sie quhat they had done concerning such things as wer inioyned to them be the Generall Assemblie ; but the Presbytrie now considering that he had bein made Bischop wes to vse more authoritie then became him, gave fundrie reasons quherby they dissuaded him to come to that visitation at that tyme ; quherwith he not being contented at that tyme, wrote back to them a verie imperious letter, boasting that he should come against them *cum iure et potestate utriusque gladii*, speaking with the voice and words of Antichrist and Pope of Rome, Bonifice 8, of quhom it wes writtin, "*Intravit vt vulpes, regnavit vt leo, mortuus vt canis* ;" that is, " He entred into his popedome as a fox, he reigned in it as a lyon, and died in it lyke a dogge !" And as he boasted, so he caused fundrie brethren of that Presbytrie, and the Presbytrie of Dunee also, be charged to compeir before the Counsell, so that some of them wer put to the horne, and others wer wairded according as he thoght good.

After this, becaus the Bifchops and their followers began to be hated and fpocken out againft, they wer verie defyrous to enter into a peaceable and amicable dealling with all brethren who wer of contrarie iudgement to them ; and with great deliberation it wes thoght verie expedient that there fould be a free and peaceable confultation, and if neid wer a difputation, to fei if any thing wes done in our Kirk without a good warrand, that all thefe thinges might be amended, and love and amitie might remaine among the brethren and profeffours, as it wes before. This wes condescended vnto be both pairties, and with the King's maieftie's advyce a day appoynted, and the meeting to hold at Falkland the 15 day of June anno 1608 : Quherof fome of the wyfeft and moft fincere men of the Minifters getting knowledge, wer offendit that any of their iudgement fould have put the eftablifhed order and government of our Kirk, foe weill warranted be Scripture, confirmed be acts of parliament, and now in a fweit poffeffion thereof for 50 yeares bygane, in any doubt, or fubieft the fame to cavillation ; feing that the Bifchops' intention, in this meeting, could be to no other end but to make the contrey to be perfwaded that quhat they fought wes difputable whither it might be granted or not. Alwayes, the meeting kept at Falkland the day appoynted. The Bifchops and Commiffioners with them mett together in the Kingis Chappell within the Palace ; and the Minifters ftanding for the old difcipline met together in the Paroch-kirk in the toune ; and being frequentlie conveyned, thoght it beft to choofe a Moderator. M<sup>r</sup> Patrick Symfone wes nominat be all their confents ; and entring to conferre vpon the pittifull eftate of our Kirk, and quhat fould be done for reparation of the fame, they fand a litle test of the fweetnes that wes wont to be in their old Generall Affemblies, quher God's fervants fpacke frielie and finceirlie in God's maters : and, in end, refolved vpon foure Articles, which they fend to the Bifchops and Commiffioners with them. Quhilk being agried vpon, the agriement amongft them wold eafilie follow. 1°. That the Cautions of the Generall Affemblye holden at Montrofe in the King's oune prefence fould be infert in the bodie of the acts of parliament made in favours of Minifters, voters in parliament, and they censured accordinglie. 2°. That the difcipline and

4 Articles agried  
vpon concerning  
the miniftrie and  
difcipline of the  
Kirk.

gouvernement of the Kirk established, practised, and sworne to and subscribed be all, should continue and stand inviolable. 3°. That the Assemblies, Generall and Provinciaall, should be restored to their old integrity as most effectual means to bear down the enemies. 4°. That the banished, waivered, and confined Ministers, God's faithful servants, should be restored to their own places and liberties.

The Bishops and Commissioners of the Generall Assembly appeared heartily to consent to their Articles; yet needfull it is (say they) that the Generall Assembly consent to them, that they may have the greater authority, and the King may be the better contented; and quhill the Assembly come, "We think," (sayes the Bishops and Commissioners with them,) "that yow may agree to their Articles quhilks we have sett downe:—1. That there be no publick speaking on either syde against or with the present government of the Kirk; but all sermons shall speake against Papists, their doctrine and vngodly practises. 2. That the Generall Assembly hold at the tyme appointed, the last Tuseday of July, and the King's maiesty intreated to consent thereto. 3. That the generall affaires of the Kirk be only handled at that Generall Assembly; and the particular controversies anent the government of the Kirk be handled first privatly be the Commissioners deputed to that effect. 4. That earnest sollicitation be made to the King for the reliefe of all the Ministers that are put fra their charges any way."

To their Articles the Ministers all consented for good causes, for the tyme, fearing, if they had met any opposition, neither should a Generall Assembly be gotten, neither the troubled Ministers get reliefe: For, at this same tyme, the Earle of Dumbar came downe with a magnifick Commission of Lievetennandrie for all the North partes of Scotland; and rumour past, that if the King gatt not contentment be the Kirk, he wold discharge all Presbyteries and Assemblies to them. At the same tyme, there came downe with the Earle of Dumbar some Deanes, the Dean of Winchester, who shortly after was made Bishop of Canterbury, and the Dean of Ripon, and some Doctors. The earand was to persuade all that wold be persuaded with them, that there was no difference betwixt their Kirk of England and ours, but only in a few indifferent

things ; and cheiffie, concerning the governement of the Kirk, they being governed be Bischops, and we be Presbyteries and Assemblies ; and some ceremonies they vsed quhilk we wanted : Yet never talked they openlie of thir purposos till they came to St Andrews, and heard M<sup>r</sup> Ro<sup>d</sup>. Howie, quho now wes in M<sup>r</sup> Androw Melvill's place, and there, in the New Colledge, taught and affirmed as he could the authoritie of Bischops above Ministers ; for the quhilk lesson the Presbytrie of St Andrews feirly punished him, and ane open refutation of that lesson came out, to his great disgrace, be some who had been M<sup>r</sup> Andro Melvill's schollers, and now wer M<sup>r</sup> Robert Howie's auditours at this tyme.

So the Assemblie quhilk wes granted be the King's maiestie to be at Dundie wes kept in Linlithgow the last Tuisday of July, anno 1608. The godlie and wyfe brethren who stood to the order of the Kirk, fearing that some great evill should be done at this Assemblie, caufed pen Instructions to be sent to all Presbyteries, quherby the Commissioners that should be sent from everie Presbytrie might be moved to consent to no novation in this Kirk, albeit it should be broght on be never so faire a pretence. Quhilk information wes weill kept almost be all the Commissioners from Presbyteries ; but the Assemblie wes so maid vp with so many noblemen and barrons, quho had no commiffion from any Presbytrie, and with Bischops and Ministers who came vpon privat advertifement, that good brethren feared some evill to be done ; and therefore spake to M<sup>r</sup> Patrick Galloway, who had been Moderator of the last lawfull Generall Assemblie at Halyruidhous, and desired him not to accept of any Commissioners to vote in that Assemblie but those who had their commiffion from their Presbyteries ; but he meerlie answered, " We may not refuse any noble or gentleman to vote with ws, feing we that ar Ministers may preach God's word, and tell them quhat is the true Religion ; but they must fight for the mantenance of it ;" and so choosed the Moderator : And M<sup>r</sup> James Law, Bischop of Orkney, wes nominat be the votes of his Maiestie's Commissioners ; all the noblemen and barrons' votes past together, and all that wer for the Bischops ; but the other fort divyded their votes, some voteing to Master Patrick Symfone, and some to M<sup>r</sup> Johne Hall ; quherby the Bischop gatt the place in this Assemblie.

1608.  
Assemb. at Lith-  
gow; quherin M<sup>r</sup>  
James Law, Bis-  
chop of Orkney,  
wes Moderator.

Any who knew not the secreit intention of the Bischops wold have thought that they had been takeing strict ordour with the Papists; and therefor the Earle of Huntlie wes instantlie excommunicat, and the Earles of Angus and Erroll ordained to be excommunicat: A diligent search wes maid for the names of all Papists quhilks wer given vp, and the Earle of Dumbar assured the Assemblie that his Maiestie wold take some severe ordour with them. The Lord Maxwell wes ordained to be excommunicat for the murther of the Laird of Johnstoun. The Assemblie also wes verie inquisitive for the cause of the increase of Papists and papistrie; and to provyde remedies therefor: Also the Visitours of the Presbyteries gave in their diligence, and wer approven; and the Commissioners of the Generall Assemblie desired to be tryed in their care and fidelitie in their charges; and becaus the Moderator wes one of them, all removed to the doores. M<sup>r</sup> W<sup>m</sup>. Cupar, Minister at Perth, who became a Bischop afterward, (as yee shall hear,) wes Moderator in his stead, quho asked generallie, Quhat any man had to say against the Commissioners of the Generall Assemblie? and becaus no man spake, (feing no particular inquisition wes maid,) they wer called in againe, as faithfull and honest men in their places, and continowed in their office to the next Generall Assemblie; for the Earle of Dumbar said that so wes his Maiestie's will, and thought it wes meit to put in such men to be Commissioners in stead of those that had departed this life, with his Maiestie's advice.

The last thing, and cheifest purpose of this Assemblie, wes to assay, If the distraction and disagreement among the Ministers might be taken away? And efter great reasoning, the distraction wes found to be twofold: 1. A distraction in affection; and that wes presentlie remeadiet be holding vp all their hands, and swearing that, in tyme comeing, they all should lay aside all rankour and malice that any had against others, and live in brotherlie love and amitie. 2. Next, a distraction in iudgement; that was remedied best by appoynting ten brethren for everie fyde, viz. M<sup>rs</sup> Patrick Symfone, Patrick Galloway, W<sup>m</sup>. Coupar, W<sup>m</sup>. Scott, Johne Carmichaell, and Johne Knox, who stood for the old discipline; and fyve Bischops, St Andrewes, Glasgow, Orkney, Dunkeld, and fyve

Minifters quho flood for the government intended, and reafon to take them away, (if poffible it could be,) this diverfitie in iudgement, and to find out a midft to pacifie all diftractions and controverfies in this Kirk.

There was alfo fomething proponed concerning Bifchops that they fhould be Vifitours of the Prefbyteries within their oune diocesefes; but that wes alluterlie refufed, vpon many good reafons; and becaus of fuch a dangerous propofition, all Vifitations of Prefbyteries wer difcharged till the next Generall Affembly.

And, in conclufion, there wes a petition to be given in to his Maieftie's Commiffioner to intreat his Maieftie to fett all Minifters banifhed, confyned, [and] wardit, to libertie, that they might come to their oune Kirks. Some wer particularlie named, as M<sup>r</sup> Ro<sup>t</sup>. Bruce, M<sup>r</sup> John Murray, M<sup>r</sup> W<sup>m</sup>. Row, M<sup>r</sup> James Melvill, yet ftill in England, who in end died there, and never came to Scotland. To the which his Maieftie's Commiffioner faid, he doubted not to get them all releived, except the banifhed Minifters in France; quho wold alfo get releife, if they wold confeffe their offence, and afke his Maieftie's pardon.

And becaus mention is maid, latelie, of two Minifters; the one wardit and confyned, that is, M<sup>r</sup> Jo<sup>n</sup>. Murray, fellow-labourer at Leith with M<sup>r</sup> David Lindesay, Bifhop of Roffe; the vther, M<sup>r</sup> W<sup>m</sup>. Coupar, fellow-labourer with M<sup>r</sup> John Malcolme, Minifter at St Johnftowne, I fhall relate truelie quhat I know of them both, and quhat fell to them in this fame year of God 1608, and after that to their dying day: And firft, concerning Mr Jo<sup>n</sup>. Murray. He being Minifter at Leith, and his college M<sup>r</sup> David Lindesay being made Bifhop of Roffe, having M<sup>r</sup> Jo<sup>n</sup>. Spotifwood his fone in law, Archbifhop of Glasgou, for reforting to him, and for their caufe other Bifchops comeing to Edinburgh for their adoes, remained much in Leith, and fome of them being defired to preach in Leith for M<sup>r</sup> David, the Bifhop, now an aged man; if any of them had vttered vnarrantable doctrine, or preafed to confirme the auctoritie of Bifchops above Paftors, M<sup>r</sup> John Murray fealed not to confute fuch doctrine in his next fermon. In this meane tyme, it fell

M<sup>r</sup> John Murray his life.



out that there wes a Provinciall Assemblie of Lowthian, in Edinburgh ; and M<sup>r</sup> Johne Murray being Moderator of the Assemblie preceeding, behoved to teach, as the good order then wes, at the dimission of that office : He tooke to his text Gal. v. 1, as being very pertinent for the tyme ; and some persone, without his knowledge, penned his sermon, so that it wes printed ; and being in publiēt, it wes put in the King's hand, and he markes such thinges therein as he thoght to be errors, and wreat to the Counsell to call M<sup>r</sup> Johne Murray before them, and if he acknowledged that sermon to be his, and wold stand to the defence of those errors, to caus waird him, till further punishment wer inflicted.

The Counsell, therefore, called him before them, and he acknowledged that he had vttered such a sermon at such a tyme, albeit he neither vnderstood of the penning nor printing of it. He answered directlie, that no such errors could be gathered of his words ; they might weill be consequents gathered be his Maiestie and enforced vpon his words, but he had vttered no such things, and desyred the Counsell to aske them that heard that sermon, many Noblemen, Gentlemen, and Ministers being present, if any such error could be gathered of his oune wordes ? With the quhilk answer the Counsell being content, wrote vp to his Maiestie quhat they had done ; yet his Maiestie, not being content with their doings, wrote doune a Warrant to the Counsell, and caused M<sup>r</sup> Jo<sup>a</sup>. Murray first to be wairded in the Castell of Edinburgh, and then afterwards he wes banished and confyned in Newabbey, quher he had great skant of fyre ; so that his wyfe and bairnes, travelling to and fro, both his bairnes depairted this lyfe, and he himselfe wes forced to dwell in Prestonpannes, wher he might get better entertainment, both in meite and fyre, then he could get in that South contrey. And quhen he had remained there some few yeares, destitut of a ministrie, the parochin of Dumfermling, with consent of the Presbytrie, soght to have him to be their Minister, quhilk wes obtained ; but he stayed not there long, for M<sup>r</sup> George Gledstaines, Bischop of Sanct Andrewes, being dead, and M<sup>r</sup> Jo<sup>a</sup>. Spotswood comeing in his place, at his verie entrie visited the Kirk of Dumfermling, and layed the haille burden of that ministrie vpon M<sup>r</sup> Andrew Foster, [Forrester,] and so M<sup>r</sup> Johne Murray wes fi-

lenced till it pleased God to visite M<sup>r</sup> Andrew Foster with great sicknes ; and efter his recoverie, takeing a trouble in his mynd for some fearfull finnes committed be him, stealling silver out of the boxe, he willinglie gave over his ministrie, and desyred M<sup>r</sup> Johne Murray, for Christ's sake, to take the charge of that ministrie vpon him, for hee wes altogether vnmeit for it : Quhilk thing, if Mr Andro Foster wold have granted vnto, in due tyme, his parochiners offered him large sounes of money presentlie into his hand, and wold have oblished also themselves, be their moyen, to have gotten him ane other Kirk in some pairt of Fyfe or Lowdian ; and if ther he had a lesse stipend then presentlie he had, they offered to make it vp to him all the dayes of his lyfe ; but he wold no wayes agrie with them except he gatt ten [ane ?] thousand merks be year.

So M<sup>r</sup> Johne Murray bruiked that ministrie fra the year of God 1616, to the beginning of the year 1622, quhen he wes summoned before the High Commiſſion for not conformitie, and wes removed by the said Commiſſion from the Kirk of Dumfermling, and confyned within the parochin of Foules in Stratherne, quher the lairdschip of Gorthie (being his brother, Sir David Murray) his land lay. There he abode in Gorthie till the death of his brother, Sir David, in anno 1629 : And then being disſappoynted of the lairdschip of Gorthie, he came over to Prestounpannes againe, and there conquest a house and a piece [of] land, quherin he inſeft his wyfe and his only daughter with his second wyfe, and depairted this lyfe there, in anno 1632, giving many excellent exhortations to all that came to visit him before his death ; and especiallie, he desyred them never to consent to the present corruptions of this Kirk, against the quhilk corruptions he had made a verie godlie Treatise, be way of a Dialogue betwixt Cosmophilus and Theophilus. This much I have spokken to M<sup>r</sup> Jo<sup>a</sup>. Murray his perpetuall praise, who suffered so many things for Christ's cause, and died in God's mercie in a happie tyme.

The lyke I might speake of many moe dear servants of God : But I will speake of that other Minister, M<sup>r</sup> W<sup>m</sup>. Coupar, quho, in the year of God 1608, wes revered be many good Christians for his foundnes in doctrine, alwayes inveying against the estate of Bischops, and ap-

M<sup>r</sup> W<sup>m</sup>. Coupar  
his life.

peared to all men to hate that lordlie dignitie, compairing them and other vngodlie Ministers to colles of candles,\* that not onlie wanted light, but had a filthie smell in all men's noses : And quhen he knew that some Bischops wer to ryde in Parliament, he said to his brethren, " Let vs goe and fee thir lordlie Prelats ryde. I never thocht to have seene such fearfull corruption in our Kirk !" But above all vthers tokens quherby he vttered his discontentment of that estate of Bischops, I fand none so evident as that letter quhilk he wrote to M<sup>r</sup> George Grahame, Minister at Scoone, and brother of that same Presbytrie of Perth, now maid Bischop of Dumblane, who had before writtin a verie flattering letter to him, that he might obtaine some favour at his hands, and not to kyth his enemie as he did. The words of M<sup>r</sup> William Coupar's letter are these :

M<sup>r</sup> W<sup>m</sup>. Coupar's  
letter to M<sup>r</sup>  
George Grahame.

" Brother, I have receaved your commendations from B. quhilks wer neidles, if you had keeped your wonted heart. As for me, I never hated you ; the course quherin you have entred I never loved. Though the fruit you enioy be sweit, yet the end fall prove it never grew vpon the tree of life. Doing in a worke of conscience with doubting, turnes the light in[to] darknes, quhervpon followes induration ; quheron it followeth that many of our Kirk, without feelling, are perfecutors against their brethren that hes done more good in the Kirk for the edification of others then ever themselves did ; having neither eyes to see nor hearts to feell how dangerous their estate is ; who cannot ryse but with the falling of many, (quhom God hath entred in this ministrie,) clofing the fountaines quhilks God hath opened. Ane of your oune told me long or the last Ministers went to England, that they wer writtin for to reason ; but the end proved poyson, and no appearance of returning to some of them. These are the first fruites of their preferment. Heir yee stand, and therefore I cannot stand with yow, except it be to witnes to God in my heart against yow, that yee have gone wrong. Yow hope in this course to doe good ; but it is hard for yow to worke miracles, at least yow will hold off evill ; but how fall yow draw in that yocke with them who ar

\* Candle-snuffings.

drawing on evill daylie? Yee will not goe beyond the Caveats of the Generall Assemblie; but the answer given to the Kirk be the Chancelour at the last Parliament, (' We enter not Bischops according to ane act of the Assemblie, but according to that they wer ane hundreth yeares since,') *detexit fraudem*. I heard it given, and so did the cheefe of themselves, A. B. C. Yow scarre at them quhom yee wer blyth to see; yow lyke not the light yee loved; you count these preachings vnpleasant, quherin yow wer wont to reioyce. These may tell yow yee have fallen. Consider your selfe quhat yee wes, quher yow ar now, *et quantum illud fit, propter quod nos reliquisti*. Thus, loving your selfe, and not your way, I end."

The same M<sup>r</sup> W<sup>m</sup>. Coupar, for all this, feing the course of the Bischops daylie going forward, being ane ambitious, proud man, glorieing in his gifts, quhill he had began to be sociall privilie with the Bischops; and efter that Assemblie of Glasgou, quherof we ar, God willing, to speake, perceaving that then the Bischops gatt all their intent, he also became Bischop of Galloway; and to excuse himselfe to the world, he penned ane Apologie, declairing the causes why he tooke that place and office vpon him, quhilk he caused be printed at London. But efter it came home to Scotland, and so many excellent answers made vnto it, that he rewed that he sett out that Apologie; for after that he wes mocked of all men: Yet he, being preferred to be Deane of the King's maiestie's Chappell in Halyruidhous, taught there oft tymes, and in the Kirk of Halyruidhous quher M<sup>r</sup> Hendrie Blyth was Minister; who, being a good holy teacher himselfe, made him to be in more estimation with the people then otherwayes he wold have been. But, in end, he could not content himselfe with generall good doctrine, but he publictly affirmed in his preaching, that he could resolve all persons that wold come to him of the lawfulness of all things that had come into our Kirk; quher-vpon so many came to him, both in the fields and in his oune house, that he wes wearied with them: And, in end, being terrified with visions even at his pastime on the Links of Leith, he went home, tooke bed, and never gave tokens of any repentance for that evill course that he had imbraced; but immediatly before his death, he poynted with his finger to

the earth, saying, "A fallen starre ! a fallen starre !" He entred into his Bischoprick the year of God 1612. He enioyed the fruits of it (quhilk never grew vpon the tree of lyfe) only seven yeares. Hee was foirwarned of this apostacie in a dream, exponed by a brother, *Malleus in fragilem confregit aureus urnam*.

I wold [could?] speake of other Ministers also, who wer opposites to the Bischops a long tyme ; yet, in end, some through ambition and greedines, and some being oppressed with povertie and debt, thinking that to be a meane of outgate, became Bischops themselfes ; but with quhat reason of conscience, the great day of the Lord will declair.

Now, leaving such particulars, I come to the historie againe. Yow heard how the distraction among Ministers in their affections was removed, at that Assemblie that wes at Linlithgow ; and how it was apoynted that there should so many Ministers meit to advyse how the distraction of iudgement that wes among the brethren should be taken away. Thir brethren wer 20 in number, 5 Bischops and 5 Ministers for the one fyde, and ten Ministers for the other fyde ; who all conveined at Falkland, by the King's oun direction, in the moneth of May 1609, where were present the Earles of Dumbar and Wigtoun, my Lord of Scoon, and fundry Barrons. They all being mett, his Maiestie's Comission wes read ; quherin he willed them to pacifie all contraverfies that wer in the Kirk of Scotland as weill as they could ; and to report quhat they had done to the next Generall Assemblie. This Comission being verie generall, there wes added in the margine, his Maiestie's Comission anent reformation of discipline.

After long disputation, and many speeches vttered, first be fyve chosen out of the ten, for ilk parte, and then be them all gathered together, except that the Ministers complained that M<sup>r</sup> Patrick Symfone being diseased, wes not there ; and so there wer only nyne that stood for the established ordour of this Kirk. The first question wes, Whither that reasoning or conference should be only be word, or whither they should be put in writt ? But it wes not permitted. Yet, after many speeches, and some threatnings vttered against the Ministers, it wes modeftlie

1609.

The government of the Kirk disputed by ten of a fyde, at Falkland, by his Maiestie's authoritie.

asked, To what end they wer come there, and what wer the contraverfies in the Kirk quhilk would be taken away? "For," (said the Minifters,) "we cannot call any acts and constitutions, maid and concluded in lawfull Generall Affemblies, to be contraverfies; fo we wold have contraverfies named, or some way designed, that we may fpeake of them." So, after many generall fpeeches, the Bifchops and their fociats regraited that the Caveats agried vpon in that Generall Affembly at Montrois, and ratified at the Affembly of Duntay, [in Dundie,] wer over ftrait and rigoroullie fet doune. Some alfo named the act of Linlithgow, concerning conftant Moderators, to be a contraverfie, becaus some Prefbytries had receaved them with conditions, and some Prefbytries had vtterlie refufed them.

Minifters that wold have fpoken in defence of the Caveats, as being fett doune be the King's maieftie's oune consent, and againft the act of Linlithgow, as a manifelt breach of the former good order, wer filenced; and some Articles wer prefented be the Bifchops to be read, to pacifie all hott fpeeches, four in number. 1°. That a Declaration fhould paffe fra this Conference, and be publifhed in all Kirks, propoiting, that this Kirk of Scotland is weill constitut both in doctrine and difcipline; and all difference among Minifters theranent (praifed be God!) ar removed; quhatfoever Papifts, Atheifts, or other enemies, sklanderoullie reports in the contrair. 2°. That the handling of differences and contraverfies among Minifters be layed afyde and fpaired; and that the faids differences be covered vnder the fkirt of brotherlie patience and Chrifiane wifdome, quhill firft Papifts and papiftrie be proceeded againft, and be put to a poynt. 3°. Seing that the mater of Bifchoprie and Hierarchie cannot convenientlie be handled at this tyme, but with advantage to Papifts, and great difadvantage to this eftablifhed Kirk, which hes bein a fpeciall mean quherby they and that kingdome hes bein diffipate and overcome; that purpofe would be fuperceided quhill the land be purged of them and their leaven. 4°. That ane earnest Supplication might paffe from this Conference to his Maieftie for grace and favour to thofe Minifters quho hes bein fo long banifhed, kept in prifon, and confyned, that they may be fet at libertie and reftored to their places.

Thir Articles being presented and read to all who wer present, and his Maieftie's Commiffioners vrgeing all to acquiefce to them, affuiring them that their fo doing wold be verie acceptable to his Maieftie, and procure at his hands, both a earneft dealing againft Papiſts, and a reliefe to their troubled brethren ; all the brethren wer defyred to advyſe ſpeciallie vpon the two contraverſies proponed againſt the Caveats, and conſtant Moderators ; and to report their iudgements to the next meeting, quhilk wes appoynted to be at Stirling, the firſt of Auguſt next to come ; defyring alſo that the Generall Aſſemblie, promiſed be the King, might be continued and prorogat to the firſt Tuyſday of May, to be holden at St Andrewes, the year following, 1610. Thus the King's Commiſſioner declairing quhat care the King tooke to have this Kirk of Scotland ſettled in peace and vnitie, and the letter directed to his Maieftie being writtin and ſubſcryved be all, this meeting diſſolved, with thanksgiving to God ; M<sup>r</sup> W<sup>m</sup>. Coupar, of whom we ſpacke, being defyred be the King's Commiſſioner and ſome brethren to goe instantlie to the Kirk of Falkland, from the Palace, and there give ſome exhortation to ſuch as ſhould be conveined, and give thanks to God for the good they had done at that tyme ; quhilk he did, teaching vpon the three laſt verſes of the lxxiv. Pſalme, and did ſing the cxxxiii. Pſalme, and ſo diſſolved.

In this Conference, thus dreſſed, Biſchops gained a great poynt, that there wes no ſupplication nor proteſtation given in againſt them at the approaching Parliament holden in July imediatlie following : But many things wer concludit in that Parliament in their favours, and for their further preferment ; and the Nobilitie being few that came to that Parliament, the Biſchops all rode in great pompe ; and quhat priviledges they foght they wer granted to them, ſo that they wer advanced to their full livings and casualties therof, as Biſchops had in the tyme of papiſtrie. Quhilks purpoſes will better appeare, when yee heare the anſwer of ane of the baniſhed Miniſters writting home to ane of the Miniſters of this Conference, who ſent him word quhat wes done at that meeting in Falkland, defyring his opinion or iudgement whither they had done good or evill at it ?

His letter, in effect, is this :

“I have receaved your short but right significant letter of your found and ardent affection, both toward the cause and us who suffer for it. Wee wold be spurred and censured as wee speake; but quhat I should censure I fie not, and to spurre a runneing horse is no discretion. I grant, it is true, that there is great neid of both to us all; but quhat fall we doe, feing God in his righteous iudgement, for our negligence, contempt, and ingratitude, hath plucked away from us both heart and hand, zeal and affection, zeale, courage, and action; so that auctoritie, money, and craft, caries all trueth, sinceritie, and freedom away? Greater craft, subtiltie, and tyrannie, was never vsed by the Egyptians to God's people! I saw all the craftie course plotted many yeares since, and gave such warning thereof as I could, both publickly and privatly; but few believed me. I cannot get full information, as yet, quhat was done at that Parliament, but I hear that all the thing defyred for setting vp of the Bischops was enacted, and he thought that was verie good service done vnto him.

A Letter from one of the banished Ministers, concerning the meeting at Falkland.

“Wee speake of a question of the severitie of the Caveats concluded be the Generall Assemblie to them that should vote in Parliament; but I wishe that the verie vote in Parliament it selfe wer called in question againe; for that is the foundation of this rebuylded Babylon. If wee say yet, ‘Men and brethren, quhat fall we doe?’ Wold to God we had the spirit of compunction first to move us, in an earnest and zealous maner, to aske that question; then something might be answered: As first, to cry and compleine to Christ, filling heaven and earth with bitter lamentations for the captivitie and defolation of Sion, and for her sake not to keepe silence vntill the Lord had pittie on her: Next, to publish to all Christians our iust greivances, how our Kirk is so oppressed be auctoritie of men, corrupted be money, circumveined be craft and policie, and holden in thraldome against God's Word, and against the acts, lawes, and priviledges that the King, estates of parliament, and hail bodie of this realme, hes granted and given to her: Thirddie, I wold have those Balaams, (with wealth and honour of this world, blinder then asses, that for the wayes of vnrighteousnes hes perverted the Lord's wayes!) those Judases, (sones of perdition, who for money hes be-



trayed Christ and his kingdome!) those profane Esau's, (that bes fold their birthright in Christ's inheritance for a measse of pottage!) efter due admonition, to be painted out in their cullours and proceedings: And last, Alace! if that spirit of action, zeale, and courage that somtyme mightilie did reigne in our Kirk wer raised vp againe, quhilk might make a few from everie Presbytrie and province conveine together in the name of Christ Jesus, and censure sickerlie those corrupters of the Kirk.

“But quhat talke I of those maters, seing your last Conference bes preoccupyed all such dealling, and cutted short the occasion and meanes thereof, be approving the King's proceedings with thanksgiving to God therefore, promiseing peace and brotherlie contentment and concord; so all ar but wishes and words, venting, lyke new wyne, from the inward working of a passionat heart! *Res iam non est integra*. The cause is preiudged. A few cannot doe it, and a competent number of many will never be gotten; so we must commend this haill cause to the great avenger of the defaceing of His ounie glorie, and demolisheing of the hedge of His wynezeard, and fair wall of His Jerusalem; and complaine continuallie that now we cannot fie any signes of any remeadie, neither is there any prophet among vs to tell how long, etc. Yet, deare brethren, sufferers and labourers in the caus of Christ, let vs not altogether be discouraged; but let vs hearken to the voice of our Christ and King, saying, ‘Let not your hearts be troubled,’ &c. John, cap. xiv. 1, 2, 3. And this is a faithfull saying, ‘If we suffer for Him, we fall also reigne with Him!’ 2 Tim. ii. 11, 12, 13. And, finallie, let vs be as Jeremie, caried to Egypt against his will; and, lyke Ezechiell, Daniel, etc., caried to Babylon. Let vs ever have the examples of the godlie before our eyes, and preasse to imitat their patience, pietie, wisdom, and courage; ever standing vprightlie and constantlie for the glorie of God and comfort of His captivat Kirk, vntill the tyme it please Him to stirre vp some Zerubabel or Nehemiah to bring againe His people to re-edifie His temple, and sett vp the decayed walles of His Jerusalem; the hope quherof is meikle increafed and strenthned among all the truelie learned and godlie in Europ, be a voice sounding mightilie,

as it wer fra the dead, againes this sacrilegious and cursed Hierarchie ! I meane M<sup>r</sup> Brightman's Comentarie vpon the Apocalypse, which hes more clearlie and solidlie demonstrat that trueth of God against them, then all that hellish pack of Jefuits and worldlie formalists can say any thing for them ; the reading quherof I recommending to zow, rests ; requyring a greater intention in spirit mutuall in prayer."

Now, to proceed to the historie. The Bishops, perceaving that Conferences wold not doe their turne, deserted that meeting that should have been in Stirling, and made a proclamation to come doune from Court, dischargeing the Generall Assemblie that sould have bein at St Andrewes, and all ordinar keeping of Assemblies ; becaus there wes such distraction and disagriement among the Ministers, that the keeping of ane Assemblie wold have no other effect but the giving advantage to Papiests and other enemies of the Gospell to insult over them. Therefore the two Archbischopps of St Androis and Glasgow, with some others, went vp to Court, and there purchased at the King's hands the High Commission (quhilk is most tyrannicallie vsed with the Bishops of England) to be sett vp in Scotland, that they might be the more awfull to all, and speciallie to the Ministers that sould not follow their course : And nixt they purchassed missive letters from the King to sevin or eight score of the most ignorant and worst inclyned of the ministrie, with his Maiestie's missives to all Presbyteries to send such of their number as he had nominat in his letters to keepe ane Assemblie at Glasgow, such a day as wes therein sett doune ; and in his particular letter to everie Minister that wes nominat, commanded those Ministers to keepe the said day and dyet appoynted, whither their Presbytrie did giue them commission or not ; affuiring them both of thanks and rewaired for their due-tifull obedience and service.

But that all men may see the iniquitie and fearfull inconveniences that might ensue, and hes ensued, vpon that High Commission that wes first granted at this tyme to M<sup>r</sup> George Gledstanes, the Bishop of Sanct Andrewes, and, efter M<sup>r</sup> George Gledstanes' death, wes renewed againe to Mr Johne Spotswood, Bishop of St Andrewes, in a more ample and

Meeting at Stirling deserted.

Gen. Ass. discharged.

High Commission.

Glasgow Assembly.

wyfer forme, in the year of God 1620, yee fall consider the tenour heirof in the words following :

The tenour of  
the High Com-  
mission procured  
by M<sup>r</sup> George  
Gledstaines,  
Archbischof of  
St And. ; anno  
1620, by M<sup>r</sup> Jo<sup>r</sup>.  
Spotswood,  
Archbischof. after  
him.

“ Our Sovereigne Lord ordaines ane letter of Commiffion to be past vnder his hienes great seall of the Kingdome of Scotland, bearing that foirfamekle as it hes bein complained be the Archbischops, Bischops, and vther Ministers of that his Maiestie's kingdome, that advocations and fuspensions ar frequentlie granted be the Lords of Counsell and Session vnto such as be in proceffe before them, in their Ecclesiasticall Courts, for offences committed ; quherby offenders ar imboldened to continew in their wickednes, vseing the faids advocations as meanes to delay their tryell and punishment : Therefore, that no subterfuge be left vnto impious and wicked men, witt yee, his Maiestie, as being supream governour over all persons and causes, both civill and ecclesiasticall, within his hienes dominions, next and immediatlie vnder Christ, to have given, granted, and committed, lykeas be the tenour heirof his Maiestie gives, grants, and committs, full power and commiffion to the Right Reverend Fathers in God, his trustie and weilbeloved counsellours, Johne Archbischof of St Andrews, Primat of Scotland, and James Archbischof of Glasgow, to his hienes right trustie couignes and counsellours Alex<sup>r</sup>. Earle of Dumfermling, Chancelour, Johne Earle of Mar, treasurer, George Earle Marfchall, etc., (and so reckons out some Earles, and all the ellevin Bischops, with some other officers of estate, and some Barrons, all the Doctours of Theologie, fundrie Ministers, and thrie Commiffares, or any fyve of them, the Archbischof of St Andrewes, or any one of them, being of the number of fyve alwayes,) to summond and call before them, at the tymes and places they shall think most convenient, all persons dwelling within the kingdome of Scotland, and within the provinces of St Andrewes and Glasgow, that ar offenders in doctrine, lyfe, and religion, or any of those holden to be scandalous ; and speciallie, the intercommuners and receptors of Jesuits, Seminarie and Masse-preifts, hearers of masse, and excommunicat Papifts, recusants and not communicants, incestuous and adulterous persons, all obstinat contemners of the discipline of the Church, and persons excommunicat for the same ; to take tryell of the forenamed offences, and as

they shall find any persone guiltie, or impenitent, to give direction to the Minister of the parochin quher he dwellis, to proceed with excommunication against him ; and if the Minister obey not the said command, to censure him by suspension, deprivation, and warding, as they thinke meit ; and further, to fyne, imprisone, and waird any such persons as they shall find guiltie of the saids crymes, or that shall be contumacious, or refuse compeirance when they shall be charged : With power lyke-ways to the saids Commissioners to summond and call before them all Ministers, Doctors, or Masters of Schooles or Colledges and Vniversities, and all exhorting and lecturing Readers within the bounds foresaid, that shall be declaired to them for preaching and speaking in publict against the present established ordour of the Kirk or Estate, or against any of the conclusions of the bypast Generall Assemblies of the Church ; especiallie, of the acts of the Generall Assemblie holden at Perth in the moneth of August 1618 yeares, and all disobeyers of the said acts ; lyke-ways, wreaters of pamphlets in the contrair of any of the constitutions of the Church, and printers of the saids books or pamphlets, or of any other books without his Maiestie's licence and warrand of such as his hienes hes authorized with the granting of licences in such cases : And whosoever, efter tryell, shall be found guiltie of any of the premisses, to punish them be suspension, deprivation, fyneing, warding, and imprisoning, as they shall find the qualitie of the offence deserve : And also, with power to them to receave and discusse all appellations maid to them fra any inferiour Ecclesiasticall iudges, and to inhibit the said Ecclesiasticall iudges to proceed in any mater which they shall hold to be improper for them, or quherin they shall perceave the said iudges to have behaved themselves partiallie ; advocating the said maters to their ounie iudgement, and commanding the Captaine or Lievetennent of his Maiestie's Guard, the provest and baillives of burghes quher the said Commissioners shall happen to sitt, schireffs and baillies of regalities, to search and apprehend all such offenders, and to present them to the said Commissioners vpon ane warrand subscryvit be any fyve of them, ane of the Archbischops being alwayes of the number ; chargeing the Captaines and Constables of his Maiestie's wardes and castellis, javellours and keipers of prisons, in burgh

or land, to receave and deteine all persones directed to them, in such forme as be the saids warrands shall be prescryvit, as they will answer to the contrair at their perrell ; requyring also the Lords of his Maiestie's Privie Counsell, vpon the sight of any certificat subscryvit be any fyve of the saids Commiffioners, (ane of the saids Archbischops being alwayes ane,) either of fyne imponed vpon any pairtie, or vpon their refusing to compeir before the said Commiffioners, to direct a summar charge of horning vpon ten dayes, for payment of the fynes that shall be imposed vpon them, and to direct other letters for denunceing of persones that shall refuse to compeir before the saids Commiffioners, of the quhilks letters no suspension nor relaxation shall be granted, without a testimonie vnder ane of the Archbischops' hands, of the partie's obedience and satisfaction : And with power to the said Commiffioners to choose clerkes, procurators, fiscalles, and other members of Court, and to direct precepts in name of the said Archbischops and their associatis for citation of any partie before them, in any of the causes above named ; quhilks precepts shall be sealled with a speciall seall containing the armes of the said Archbischops ; with power to summond witnesse in any of the said causes, vnder the paine of 40 lib. money of the realme of Scotland ; and if the witnesse refuse to compeir, the saids Lords of Counsell shall direct charges for payment of the penaltie they shall incur, vpon the certificat of the said Commiffioners, of all such fynes as shall be imposed ; the one part to pertaine to his Maiestie and his hienes thesaurer, and the other halfe to be employed vpon such necessar charges as the saids Commiffioners shall be forced to ; and the superplus thereof to be bestowed, at the sight of the saids Commiffioners, *ad pios vsus* : And generallie, all and fundrie other things quhatsumever to doe, quhat they shall thinke to be convenient for his Maiestie's service, and according to the intent of the said commiffion. Attour, his Maiestie, be the tenour heirof, discharges the Lords of his hienes Privie Counsell and Session of all advocation from any Ecclesiasticall iudicatorie of any maters of the qualitie abovewritten ; but that they reserve the tryell and iudgement thereof to the said Commiffioners : Chargeing and commanding all and fundrie his highnes subiects and liedges quhom it effeires, to readillie answer and obey the saids Com-

missioners, or any fyve of them, one of the Archbischops being alwayes one, their officers and ministers, in all and fundrie things concerning the premises, under all hiest paine and charge that efter may follow. Given at our Manour of Greinwitch the 15 day of June, and of our reigne of England, France, and Ireland, the 17, and of Scotland the 52 yeares, [1619.]

“ Subscribed be the King’s oun hand.

(*Sic subscribitur*) [JAMES R.]

“ ALEX<sup>r</sup>. CHANCELOUR.  
MARRE.

GEORGE HAY.  
MELROSSE.”

Albeit this Commiffion appeares to have beene given for taking ordour with Papifts and other vngodlie livers; yet the effect hes declaired that the force of it hes only tendit to the hurt and vndoing of the faithfull servants of God: For heirby some of the sincerest Ministers of this kingdome hes bein confyned; and some put from their ministrie and places quher they exercised the same; others hes litle regarded the same, as never being confirmed be ane parliament; yet it is a plaine way to the King’s maiestie to exercise his absolute authoritie vpon any of his subiects, of quhatsumever rank they be, quhen ever he pleases.

Now, we shall speake how suddenie that Generall Affemblie came on, quhilk wes holden in Glasgou at the moneth of July in the year of God 1610, quhen no man looked for any Affemblie, be reason of the proclamation foirfaid; and meikle lesse would any have looked that such fearfull effects sould haue ensued therevpon.

The maner and forme thereof wes this. In the end of May the Earle of Dumbar from Court broght a Commiffion from the King, and many letters to all Presbytries, and to all the particular Ministers quho wer nominat and thocht meit to be at that Affemblie, defyring and willing Presbytries to send those Ministers to repaire to that Affemblie, whither their Presbytries sent them or not. Thir letters being delyvered in the end of May, the Affemblie wes appoynted to meit in Glasgou, vpon the

Earle of Dumbar  
High Commis-  
sioner for the  
Assemb. at Glas-  
gow 1610, quher-  
in Archbischof  
Spotswood made  
himselfe their  
Moderator.

8 day of Junij following. Sundrie noblemen and barrons wer writtin for, to keepe that meeting ; and some Ministers also that wer not named in his Maiestie's letters to their Presbyteries. Also the Earle of Dumbar broght with him thrie English Doctors, counted to be great Divynes, and laked not gold and money enough to be distributed and given to such Ministers as should vote to the King's contentment. So all being conveyed, and Ministers and others informed and prepared aforehand, the first day of the meeting was appoynted to be a day of fasting and humiliation ; and therefore there was thrie sermons taught, ane be the Bischop of the seat and place where they conveyed, that was M<sup>r</sup> Johne Spotswood, who also tooke vpon him to be Moderator, seing they conveyed in that toun. He preached at 7 houres in the morning ; M<sup>r</sup> James Law, Bischop of Orkney, at 10 houres ; and one of the English Doctors at efternoone ; all aiming at this, that there was neid of a more comelie and peaceable government in our Kirk then was presentlie ; and therefore, becaus Religion came in this countrey efter one maner of way, and by and against authoritie, yet it must be intertained be ane other way, and with authoritie and regall power.

The next day the Affemblie fullilie conveyed, Earles, Lords, Barrons, Ministers, and Commiffioners ; the King's maiestie's Grand Commiffioner assenting to all that was thought meit be the Moderator : And therefore, the first thing that was done, there was a privie conference chosen to shorten the Affemblie the better ; quhilk hes bein almost continwallie the wrack of all our Affemblies. This privie conference was maid vp for the most part of Bischops and their followers, quho without contradicition (except two that opponed to some things, quhom the Moderator wold not name, in open audience : They wer thought to be M<sup>r</sup> Johne Hall and M<sup>r</sup> W<sup>m</sup>. Coupar) concluded the Articles following : And so the Moderator reading them openlie in the audience of all the Affemblie, and making all the Articles as thogh they had bein but ane, foght the votes of the whole Affemblie, beginning at his Maiestie's Commiffioner, and then to the Noblemen, Barrons, and Gentlemen, and last at the Ministers. All their votes wer either affirmative, granting to all the Articles *in cumulo*, (and such vote bure the mater away ;) or negative,

voteing against all the Articles, and they wer either fyve or fix Ministers ; or some voted *non liquet*, becaus they wold peradventure have voted to some of the Articles, but they had no will to vote to them all.

When the votes wer given, and the Assemblie concluded, then the pelfe wes distributed among the Ministers that voted affirmative ; and some gatt more and some lesse, according as the Bischops thocht they deserved their rewaird, and wer able to hold foorth that purpose intendit ; quherby it came to passe that some wer malecontent, and wished they had not come to that Assemblie. This being knowen in the contrey, the word past that the King's maiestie had given only moneyes to such Ministers as had their dwellings farre from Glasgou, to defray their great charges ; but the contrair wes weill knowen, for the Ministers who dwelt farre North, and voted against the Articles, gatt no money at all.

#### FOLLOWES THE ARTICLES CONCLUDED :

“ In the first, It is declaired that the alleadged Assemblie holden at Aberdein is null in it selfe ; in respect it had not his Maiestie's allowance, and wes discharged be his hienes Commiffioner ; and becaus that the necessitie of the Kirk craves that for ordour taking with the common enemye and Papist, (have at him !) and other affaires of the Kirk, there shall be yearlie Generall Assemblies, the indiction quherof the Assemblie acknowledges to appertene to his Maiestie be the prerogative of his royall croune : And therefore, this Generall Assemblie most humble requeasts his Maiestie, that Generall Assemblies may be holden once in the yeare at least, in respect of the necessities foirfaids ; desyryng his Maiestie to appoynt a certaine tyme at the which the samen may be holden preceisslie in all tyme comeing.

“ *Item*, It is thocht fitt that Bischops shall be Moderators in everie Dioceissian Synod ; and the Synod shall hold tuyse in the yeare in the Kirk of the Diocie, viz. in Apryle and October ; and quher the Diocie is large, that there be two or thrie Synods, in convenient places, for the ease of the Ministers.

“ *Item*, The Visitation of the Dioces is to be done be the Bischop



himselfe ; and if the bounds shall be greater then he can overtake, he is thair to make speciall choise, and appoynt some worthie man to be Visitor in his place ; and quhatever Minister, without iust cause and lawfull excuse maid, shall be absent fra the Visitation of the Diocesian Assemblie, he shall be suspended from his office and benefice ; and if he amend not, he shall be deprieved.

“ *Item*, That no Sentence of Excommunication or Absolution be pronounced against or in favours of any persone, without the knowledge and approbation of the Bischop of the Diocie, quho must be answerable to his Maiestie for all formall and vnpartiall proceeding therein ; and the proces being found formall, the sentence to be pronounced at the direction of the Bischop be the Minister of the parochie quher the offender dwellis, and proces began ; and incase the Bischop shall be found to have stayed the pronouncing of the sentence against any persone quho hes merite the famen, and against quhom the proces hes bein lawfullie deduced, the same being tryed and convicted in a Generall Assemblie therefore, that advertisement shall be made to his Maiestie, to the effect ane other may be placed in his roume.

“ *Item*, That all Presentations be directed heirefter to the Bischop ; and vpon a presentation given, or otherwayes sute maid be any to be admitted to the ministrie, the Minister is to requyre of the brethren in the bounds quher he is to serve, a testificat, of his conversation, iust habilitie, and qualification for the function ; and vpon the returne of their testification the Bischop is to take farder tryell ; and finding him qualified, and being assisted be some of the ministrie of the bounds quher he is to serve, he is to perfyte the act of ordination. (Marke heir, that he is answerable to none for his doing !)

“ *Item*, In Deposition of Ministers, the Bischop, associating vnto himselfe some of the ministrie of the bounds quher the delinquent is, they shall try his fact, and vpon iust causes deprieve him.

“ *Item*, That everie Minister, at his admiffion, shall swear obedience to his Maiestie and to his Ordinar, according to the forme sett doune in the Conference kept at Leith in the year of God 1571 ; quherof the tenour followes :

“ THE FORME OF THE AITH TO BE GIVEN BE THE PERSONE PROUYDED TO ANE BENEFICE WITH CURE, THE TYME OF HIS ADMISSION BEING ORDINAR.

“ I, A. B., now nominat and admitted to the Church of D., verilie testifie and declair, in my conscience, that the right excellent, right high and mightie Prince, James the Sixth, be the Grace of God, King of Scottis, is the only lawfull supreme governour of this realme, asweill in things temporall as in conservation and purgation of Religion ; and that no forrane prince, prelat, state, or potentat, hes or aught to have any iurisdiction, power, superioritie, preheminance, or authoritie, ecclesiasticall or spirituall, within this realme ; and therefore, I vtterlie forsaike all forrane iurisdiction, powers, superiorities, and authorities ; and promise that, from this tyme forth, I shall and will bear faithfull and true alleadgance to his hienes and his lawfull succeffours, and to my power shall resist and defend all iuridictions, priviledges, and preheminences vnited and annexed to his royall croune : And further, I acknowledge and confesse to have and hold the said D. and possessions of the samen, vnder God only, of his Maiestie and croune royall of this realme ; and for the saids possessions I doe homage presentlie vnto his hienes, in your prefence ; and to his Maiestie's heyres and succeffours shall be true. So helpe me God.’

Copie of the  
Oath by Intrans  
Ministers.

“ *Item*, The Exercise of Doctrine is to be continued weeklie amongst the Ministers at the tymes of their accustomed meeting ; and to be moderated by the Bischop, if he be present, or then by any other quhom he will appoynt at this tyme of the Synod.

“ *Item*, The Bischops shall be subiect, to all things concerning their life, conversation, and benefice, to the censure of the Generall Assemblie, and being fund culpable, be his Maiestie's advice and consent, to be deprived.

Bischops censur-  
able, but how  
long?

“ *Item*, That no Bischop be Elected but quho is past the age of 40 yeares compleit, and quho hes bein ane actuall teaching Minister the space of ten yeares.”

Whilk haill Articles, being divers tymes red publictlie, in face of the whole Affemblie conveyned, efter voteing, the samen wer ratified and concluded be the said Affemblie and Moderator, to be observed in all tyme comeing. Yet a godlie brother, M<sup>r</sup> Patrick Primrose, with the remanent brethren of the Presbytrie of Air, quho being neer to Glasgow, came to see quhat wold be done ; perceaving the iniquitie of those acts, quherby, in ane instant, all the good forme of the discipline of this Kirk of Scotland wes cast doune, wer fullie resolued to protest against all that wes done, and began in publict to doe the same ; yet wer interrupted, and maid to believe that they should get satisfaction in the privie conference ; quher, partlie be minassing authoritie, and partlie be cunning policie, they wer brocken and layd by. Therefore, before that dissolution, instead of giving any satisfaction to good brethren, efter conference, this Act wes concluded :

“ Forasmeikle as, in this present Affemblie, it is alreadie statute that the Exercise shall be moderat be the Bischops, in the meetings of the Ministers, if they be present, or then be any other quhom he shall appoynt at the tyme of the Synod ; and becaus the next Synod is not to be holden before the moneth of October next to come ; therefore it is ordained, that, in absence of the Bischops, the constant Moderators shall remaine in their oune places quhill the next Synod come.

“ *Item*, Becaus it is vncivill that lawes or constitutions, either civill or ecclesiastical, being once establisshed and in force by publict and open consent, should be controlled or called in question by any persone ; therefore it is statute by vniforme consent of the haill Affemblie, that none of the Ministers, either in pulpit in his preaching or in his publict exercise, speake or reason against the act of this present Affemblie, nor disobey the samen, vnder the pane of deprivation, being tryed and convicted thereof ; and speciallie, that the question of equalitie and inequality in the Kirk be not treated in pulpit, vnder the same paine : And that everie one of the Commissioners presentlie intimat this act in the first meeting at the first exercise.

“ Extracted furth of the Register of the Books of the Generall Affemblie

be M<sup>r</sup> Thomas Nicolfone, Commiffier of Aberdeen, clerk, keeper, and extracter heirof."

Thir doings at this Affemblie wer heavilie regraited be good brethren of the miniftrie, and godlie profeffours ; that, as the Nobilitie, Bifchops, and Minifters, fundrie of them wer returning home and came to Stirling, M<sup>r</sup> Patrick Symfone, in ane great and folemne audience, publictly layed out in his fermon their periurie and defection from the trueth of God, fairlie and clearlie, to their confciences ; that the Bifchops wift not quhat to doe, whether to accufe or to comport ; yet their patience prevailed. Sicklyk of fundrie of them came to Edinburgh, M<sup>r</sup> W<sup>m</sup>. Balcanquell, ane of the Minifters here, did the lyke ; who wes therefore called before the King's Counfell, quher *coram* he convicted Bifchop Law of apoftacie and periurie, fo that he had nothing to answer ; yet they difmiffed him with a fimple admonition. M<sup>r</sup> Patrick Galloway glanced alfo verie near the matter, in his firft fermon that he made when he came to Edinburgh ; but ever therewith, according to his cuftome, flattering the King greatlie. Others profeffours that fpack heartlie and openlie againft the acts of that Affemblie wer alfo fummoned before the Counfell, but they behooved to punifhe them fome way : But Glasgow ftayed them, faying, that " fuch dealing fo foone wold doe no good, but stirre vp moe, and make them over much adoe !" Yet ane merchand of Edinburgh wes imprifoned a whyle, and then with ane fharpe admonition wes releived ; and instantlie there wes a terrible proclamation made, that none fhould fpeake againft the proceedings of the Affemblie at Glasgow.

Immediatlie after this, Glasgow and Brechin tooke journey to Court, to repoint quhat wes done, and get thanks ; and Galloway followed, quho all three wer kept till the moneth of November, at what tyme the Englifh Parliament fatt doune at Weftminfter ; and then, be a fpeciall Commiffion from the King to the Bifchop of London for that effect, the Archbifchop of Glasgow and the other two wer folemnlie ordained, inau-  
gurated, and confecrated, with anoynting of oyle, and other ceremonies, iuft according to the Englifh fafhion and pontificall of the Papifts ; who, efter returning to Scotland, in the moneth of December, did to the Archbi-

Thrie Scotts Bifchops confecrated in England, viz. Glasgow, Brechin, and Galloway ; and thefe Bif-

chops, at their returne to Scotland, consecrat all the rest of the Bishops.

schop of St Androis in St Androis, as they wer done withall at Lambeth, alse neer as they could possiblie imitat : And thereafter the two Archbishops consecrat them Bishops, ay as they wer nominat be the King, and agried vnto be the rest, first quietlie, but afterward verie solemnlie, as their estate grew and wer favoured be their Prince.

Now, to speake of some other things that followed as effects of this Assemblie : When newes came to England quhat wes done at Glasgow, and M<sup>r</sup> Andro Melvill, then being in the Toure, wes informed of the particulars, a gentleman of his acquaintance came to take his leive of him, and asked, quhat word he had to his freinds in Scotland? for he wes presentlie to goe to his iourney : He, having mynd vpon the miserable case of the Kirk of Scotland, tooke scarillie notice quhat the gentleman spacke ; but he, not willing to stay, said, " Sir, I wold carie any word from zow to zour freinds in Scotland, if zee will imploy me." M<sup>r</sup> Andro answered, " I have no word to them, but am heavilie greived that the glorious government of the Kirk of Scotland should be so defaced, and a papistlicall government sett : And thow, Madestone, (so stylling the Earle of Dunbar, becaus he came out of that house,) hes thow no other thing adoe but carie doune to Scotland such commiffions, quherby God's Kirk is wracked ther? The Lord fall be avenged vpon thee, and thow fall never goe doune againe, for all thy grandour!" Quhervpon the gentleman coming foorth, mett with other two gentlemen of his acquaintance quho wer awaiting vpon the Earle of Dumbar his comeing vp to Court, for their oun adoes ; and said to them, " I have been presentlie in at M<sup>r</sup> Andro Melvill, quho is in a vehement anger becaus he hes gotten knowledge that the discipline of the Kirk of Scotland is altogether casten doune at this Assemblie [whilk] hes bein in Glasgow, and thinks that the Earle of Dumbar hes bein the great instrument to get the turne done ; and, as I thinke, he sayeth litle leffe but that he fall not reigne long, but that God shall be avenged vpon him : And therefore, feing I know M<sup>r</sup> Andro Melvill to be so holie and good a man, and that other thinges that Mr Andro hath spocken, in his zeale, hes come furelie to

M<sup>r</sup> Androw Melvill's Prophesie against E. of Dumbar, High Commissioner.

passé, I wold wishe zow to delay no tyme, but to get zour turnes expéd with him, so long as his Court lasts !”

The other great instrument of the wrack of the Kirk of Scotland was Richard Bancraft, Archbischop of Canterburrie. Both thir wer stricken with the great and iust iudgments of God, soone efter this Assëmblie ; for in that verie moneth of November, at the inauguration of the Scottish Bischops, Bischop Bancraft, who was commended be the Bischop of Done, in his funerall sermon, for casting doune the governement of Presbytries and Assëmblies in Scotland, was casten doune and overthrown by terrible torments and a desperat death himselfe ; and the Earle of Dumbar wes by death casten doune from his great honour and dignitie, even quhen he was most buffilie compleiting his great building in Berwick, thinking to have keeped St George day thair, with great solemnitie, and to have celebrat with great pompe his only daughter's mariage with the Lord Waldon : But God suffered him not to compleit nor performe any of them at that tyme ; for he depairted this lyfe in the moneth of February following, 1611.

Ane other effect of that Assëmblie to be remembered is this : There wer three brethren of a Presbytrie sent to that Assëmblie, quho, in the Bischop of St Andrewes his presence, wer adiured, as they should answer to Christ Jesus, not to consent to the alteration of the present governement of this Kirk ; who nottheles, being earnestlie dealt with, two of them voted to the setting vp of Bischops and altering of the ordour of our Kirk. The third's vote wes *non liquet*, and therefore, quhen they came back to their Presbytries, they wer asked quhat they had done ? The other two wer silent ; but this brother said, plainlie, “ There wes gold and money enough dealt among Ministers, but I thank my God I gatt none of it.” Quherevpon a neir freind said mirrilie to his Minister, “ They say that he gatt Devill be licket at the Assëmblie !” alluding to his vote ; for he knew not quhat that meaned. Now, it is remarkeable quhat fell to the other two : Ane of them fell in a heavy seeknes, and after his seeknes, in a trouble of mynd, and being guiltie of fundrie secret fins, yet he thought notthelesse that they wer knowen to some persons ; namelie, he vpon the Lord's Sabbath, quhen he should have been

*Nota, quhat became of some Ministers that consented to bringing of Bischops against their oath ?*

at his meditation, having the Kirk boxe standing besyde him in the Session-house, having keyes of the boxe that others knew not off, he vsed to take some money out of the said boxe at some tymes, when he wes in necessitie ; quhervpon he apprehended that he wold be put to death thairfore ; and quhen ane other Minister that wes sent to comfort him asked him, If he wes looking for death ? He said, " Yes ; but, alace ! I am not prepared for it." Then that Minister bad him confesse quhat things troubled his mynd, for it wes no tyme to dissemble ; he, among other things, heavilie regrated that he had taken that money in Glasgou, calling it " curfed geir ;" promising, that if ever he should be brought to any publict place to speake to the people, he should confesse that sin and vther sins also ; and besought him to pray for him. He farther confessed that he gat but 50 merks, and so much he thought he had taken out of the Kirk boxe. A litle efter this, when his apprehension and trouble of mynd past from him, he thought to have continued in his ministrie, but could not ; neither durst he for all the world goe to a pulpit, either to preach or administer the sacrament of Baptisme ; but, vpon a Presbytrie-day confessed this to his brethren, and freelie and willinglie gave over the ministrie, and wes so cast doune and ashamed that he tooke him to his bed, and lay therein night and day, albeit he wes not seeke ; for quhen ever they gave him meite, he eated it ; and quhen they abstracted it never so long, he wold never have soght meite, albeit he should have sterved. Thus continowing a long tyme, in end he rose from his bed, and went out to the contrey to have gotten some calling in some ither place, quher he wes not knowen ; yet gat no helpe, but came back againe and soght helpe from the Bischops for whose saike he had fallen in all thir miseries ; and so, with great difficultie the Bischop put him into a Kirk against all the parochiners' will, where he lived in povertie and shame till he ended his miserable lyfe.

Then for that other brother that voted to the Articles in Glasgou, and gat his 50 merkes, quhen he came home to his oune congregation, his elders found that there wes 50 merks, or thereabout, taken out of their Kirk boxe quhilk stood in his hous, and would have him supplying it againe, or trying who had taken it out, that it might have bein gotten

again; but he, dispytfullie answering, that he would maikie them no compt of it, they complained to his Bischop, and he therefore maid a visitation of his Kirk, and caused the Minister publictly sweare that he neither tooke the money himselfe, neither knew who tooke it. Yet, after he had sworne, considering that he made no tryell quho tooke it, and that it wes taken away, the boxe bein in his house, he wes ordained and commanded to put in 50 merks in the boxe againe; quhilk he did with great discontentment. So the moneyis that thir two gat for their votes in Glasgou did them no good, but much hurt.

Information wes maid to fundrie of other Ministers that gat moneyis at that same Assemblie that did them small good; for it wes stollen and taken from them be fundrie meanes. Alwayes, albeit the thing that they gat did them litle good, yet the erecting of Bischops, the buying of their benefices out of noblemen's hands, and furnishing expenses to them in their adoes at all tymes, wer iudged by the wysest, and these that wer actors in that great buffines, to cost the King 300,000 lib. sterling.

Followes now in the historie to speake how the Diocesian Synodes wer kept in October, anno 1610. The great Metrapolitan Bischop keept two Synods; one in August, quher all the Ministers conveined and obeyed him in all things; ane other in St Andrewes, quher many Ministers of Fyfe conveined and some others of the Presbytrie pertaining to that Diocie, according as the Bischop had writtin particular letters to everie Minister, desyreing them to meet in St Andrewes at such a day, vnder the paine of suspension from their calling, according to their act concluded in Glasgou. When the brethren mett, fearing that the Bischop should vsurpe the place, and take vpon him to be Moderator, lyke as he taught a sermon as if he had bein last Moderator, but this be way of parenthesis; he had bein oft pute vpon the leitts to be Moderator at fundrie tymes, but to that houre he wes never chofen, quhilk maid him in great anger to say that he wold be deleited, quhilk wes done: Yet at this Assemblie, efter his doctrine, fitts doune as Moderator, no leit made, neither he chofen by any votes; the number of brethren that mett in the Kirk of St Andrewes, quher the Assemblie held, (albeit that before, the Provin-



ciall Assemblies meeting in Sanctandrewes, ever satt in St Leonard's Colledge,) had appoynted M<sup>r</sup> Jo<sup>n</sup>. Malcome, Minister at Perth, being the most aged and grave man that wes in that meeting at that tyme, quho inclyned not to the course of Bischops, to speake in all their names against the Bischop's vsurpation, and if he wold not let them choose a Moderator according to the good old forme, desyred him to ryse and remove out of the Assemblie, and they all should follow him, quhilk he promised to doe: Yet the Bischop, being sett doune in his chyre, began to pray, and some would have interrupted him, yet said he, "Let us begin at prayer, and then speake quhat yow thinke good." The prayer ended, the Bischop begun to tell quhat warrand he had to take that place and authoritie vpon him, be the acts concluded at the Assemblie of Glasgou.

[After] great contradiction, and many good reasons vsed against him, both out of Scripture and acts of Generall Assemblies in the sincerest tyme of our Kirk, he wes forced at length to vtter thir words: "God, let me never sie God's face, nor be partaker of his kingdome, if I sould take this office vpon me, if I wer not perswaded that it wer both lawfull and expedient!" To the quhilk it wes answered, that his perswasion sould not destroy the good order that wes established in our Kirk; and therefore, fundrie began to protest against his vsurpation, and to desyre M<sup>r</sup> Johne Malcome to ryse and leave him, and they sould follow: But M<sup>r</sup> Johne Malcome wes dissuaded be his colleague, M<sup>r</sup> W<sup>m</sup>. Coupar, quho said, "Brethren, it salbe best to assay if he fall doe any thing contrair to the order in former Assemblies, and then we fall all leive him." The Bischop also vsed many fair speeches to allure the brethren to stay and see quhat wes done; yet some began to protest against that quhilk wes alreadie done. The Bischop then, in great anger, said, "I care not quhat zee doe! If there wer but 6 or 7 brethren that would stay, I fall doe the turne that I sould doe, and be answerable to the King for my doing." So M<sup>r</sup> Johne Malcome not removeing, and the Bischop promising to doe nothing but as they sould direct him, he choosed a clerk, and said, "I think the tryell of Presbyteries is the principall thing that is adoe

this tyme :” And so, a perfunctorious tryell of the Presbyteries made the brethren dissolve, with verie great discontentment.

Shortlie efter this, vpon a Sabbath day, the Bischop having preached before noone, as his custome wes, went efter noone to some pastyme, or to take rest and sleip, as he did this day ; and the cooke, being offended that he could not get my lord’s supper taken out in tyme, maid some noyse and high speaches. The Bischop’s sifter’s sonne comes and chydes with the cooke for wakening my lord from his rest ; and he againe, in anger, spacke some indiscreit words to him ; quherat the Bischop’s sifter’s sonne, offended at him, takes out a dagger and stickes the cooke. The cry ryfeing, and the man flaine, the Bischop’s sifter’s sonne is apprehended and put in waird ; yet moyen [wes] maid, and the poore man’s freinds satiffied with some money, so that none wer to persew him, he wes cleanged by a whyte fyfe, as they called it, and he wes letten goe frie.

All the rest of the Bischops also kepted their Assemblies, albeit with great contradicþion and discontentment in some of them ; and no marvell, seing that the most godlie, learned, zealous, and wyfest of the ministrie, many of them wer removed, so that they could not oppone to the evill course themselves, neither get occasion to waken vp others to their due tie, as they wold have done if they had been permitted : For it wes certainlie knowen that M<sup>r</sup> George Gledstanes confessed and wrote no lesse to the King then that it had not bein possible for him to have gotten that turne done as he did, if M<sup>r</sup> Androw Melvill had been into the contrey and at libertie, as now he wes in captivitie in the Toure of London, at this same tyme.

Yet, albeit all succceeded to the Bischops’ contentment, they were odious to all that knew their pryde and licentious living at this tyme ; in-  
somuch that fundrie poesies wer sett out against them, both in Latine and English ; as these :

Vina amat Andreas, cum vino Glasgwa amores ;  
Ros cætus, ludos Galva, Brechius opes ;  
Aulam Orcas, ollam Moravus, parat Insula fraudes ;  
Dumblanusque tricas, nomen Aberdonius ;

Arva Caledonius fraterni ruminat agri ;  
 Rarus ades parochis O Catines tuis !  
 Solus in Argidijs præful meritissimus oris,  
 Pauca\* ministerij symbola solus habes !

*The Scots thereof may be this :*

St Andrewes loves a cup of wyne, fo Glasgow with a whoore ;  
 Ros companie, play Galloway, Brechin not to be poore :  
 Orkney the Court, Murray the pott, the Isles loves to deceave,  
 Dumblane to tricke, and Aberdeine a glorious name to have.  
 By chance Dunkeld hes lighted fo that Jacob he wold be ;  
 But O good Caitnes, quhen comes thow thy flock to teach or fie ?  
 For light and doctrine they may all resigne it to Argyle ;  
 So Faith hes left the Lawlands cleane, gone to the hills a while !

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Then thir VERSES wer spread abroad :

Ter quater et toto fuit vnus Apostolus orbe,  
 Nunc tot apostaticos Scotia sola fures ;  
 Distat apostolico novus hic chorus ; ille ministros  
 Pervigiles, porcos hic habet atque lupos.  
 Vnus erat Satanæ mystes, pars altera Christi  
 Vnus ac hic Christi est ; cætera pars Satanæ !

[*Translated thus :*]

Thryfe foure tymes ane Apostles wes in all the world fo wyde,  
 Alse many false apostat priests, O Scotland ! thee now does guyde :  
 But marke great odes ! The Apostles wer good watchmen, preachers fyne,  
 Thir apostats ar craftie todes, and filthie dogges† and fwyne !  
 Of those, ane wes a Devill, I grant ; the rest wer Christ's indeid ;  
 Of thir, ane truelie preaches Christ ; the rest are devillish feid !

\* One MS. reads "vera."

† In another MS. "wolves."

By Pallas' arte, the Grecians built ane horſe  
 Alſe hudge as hill, preſenting him to Troy ;  
 And craftie Simon, taken as perforce,  
 Perſwaded them to brecke the walls with ioy,  
 And fett him vp in the moſt ſacred place.  
 But therout vſhing captaines, did deſtroy  
 With fyre and ſword their citie ſoone, alace !  
 The Dardan prophets cryed, and bad them ceaſe,  
 Allureing them to worke their ounge releife ;  
 But fooliſh madnes ſpoyled of that grace,  
 So God for fin brought on their laſt miſcheife.  
 This horſe, this Simon, and this Troian ſack.  
 Me thinkes I ſie, quhill we thir Biſchops make.

---

## A QUISQUIS FOR BISCHOPS, WHITHER THEY BE GOOD OR BAD.

If 3ow will read out the lyne to the end, and then reſt over, paſſing  
 everie *punctum* and comma, it heſ a relation to thoſe who ar good ; but  
 if, in 3our reading, 3ee will reſt at everie *punctum* and comma, it heſ a  
 reference to thoſe who ar badde.

When Biſchops preach, they preach in ſpyte, of vyces  
 They haue great pairt, with thoſe that fear the Lord  
 They ſeldome ſympathife, with men's devyces  
 In mater of the Church they doe accord.  
 The Romiſh rites they love, not with their ſoule  
 They can endure to heare a preaching Paul.

---

## THE LEGEND OF LIMMERS' LYVES.

Heir is a breife, but a moſt true narration,  
 Of the Scotts Biſchops' lives and converſation.

First to the erection of old Abbacies  
 They all consented, and of Priories,  
 Only to get their oune erections past ;  
 Thogh now them to vndoe they seike at last.  
 Next, they ar *puræ fidei transgressores*;  
 Make rethorick of ane oath, sweare and forswear,  
 Recks not God's mercies nor his iudgements feare  
 To eate, to drinke, to caird, to dyce, to play  
 In Princes' Courts *placebo* night and day.  
 They endeavour, *et vigilante cura*  
 Daylie to seike for *castra, prata, rura*.  
 Thus they desyre to be *Episcopati*  
 For nothing els but to be *elevati*.  
 And thogh God's law cryes *nequis periuraret*,  
*Nequis adulterium, furtumve patraret* ;  
 Yet they lyke hyrelings seik but *gregis lanam*,  
 And live profanelie, *sectantes viam vanam*.  
 Yea, they doe ryde *per multas mundi plagas*  
 To get great pomp and leave their oune scheip *vagas*.  
 I know they'll say they have their substituts,  
 But I say these ar not Christ's constituts ;  
 For they ar not with libertie elected,  
 But contrairwayes intrusivelie erected.  
 Thus, thogh they seeme for to have true religion,  
 Yet craftilie in them they hyde ambition ;  
 And as for those who their blest ministrie  
 Discharges weill, for not-conformitie,  
 Before the High Commiſſion they are called,  
 Confyned, depryved, imprifoned, and thrall'd.  
 Thus from a worſe estate to worſe they fall,  
 And ſo but change may looke for worſt of all.

---

Fear not, my freinds, though Falshood for a while  
 And Pride aspyre against the Treuth to stand.  
 Thogh blind Ambition cry, yee wafh, yee till,  
 And Bifchops blaw and brack all cords as fand.  
 Jehova lives, and loves his ounne command.  
 This Dagon once did fall before our arke.  
 If we to God could lift both heart and hand,  
 Yet should it fall, for all their wylie work.  
 ▲ They fwell, they fay, that now that ftate is ftark  
 And fleathing flefh applauding to their pryd;  
 Sayes others mift, but they have hitt the mark  
 And couth the Kirk, and now lyke Lords they ryd.  
 Beleive, stand fast, and God fhall fend a day  
 When Sion's breath fhall blow this mift away!

---

What fhall we fay now quhen we fie  
 The preachers of humilitie  
 With pompe praëtife the Papall pride,  
 With potentats to fitt and ryd,  
 And ftryve for ftate in Parliament?  
 Lyke Lords in their abuliamment.  
 They blew againft the Bifchops long  
 And doëtrine in the people dang,  
 That Minifters fhould not be Lords;  
 But now their words and works difcords.  
 Their braverie bracks their ounne Kirk acts,  
 Sick changes malcontentment makes.  
 Fy on that faith that turnes with tyme!  
 Turn home, and I fhall turn my ryme.

---

1611.  
Melvill.

At this fame tyme, (to tell this be the way,) there wes some good appearance that M<sup>r</sup> Andro Melvill wold have gotten his releife, if he wold but signifie, in the smallest forme of confession that they pleased, that he was discontent in offending the King's maiestie or the Counsell of England, in the penning of these Verses quhilk he had writtin concerning the altar that he did sie set vp in the King's Chappell; and being requeisted, be many who loved him, to doe so, he put pen to paper, and wrote this Supplicatorie Confession following, in Latine, becaus he could vtter his mynd and affection better in that language nor in English. But heir it followes in English:

MELVIN TO THE COUNSELL OF ENGLAND.

His Supplication  
to the Counsell.

Ezra vii. 23.

“ Artaxerxes, furnamed Memorofus, the Persian bountifull Monarch, sett doune and established a law in a divyne maner to the old Kirk of the Jewes, quhen they returned from their captivitie, concerning the worship of God and right forme of their Religion, in thir words: ‘ Let everie thing be done speidillie in the house of the God of heaven, according to the commandement of the God of heaven, that hote wraith come not vpon the realme, King, and his children.’

“ When I had oft and carefullie thought vpon this law, and compaired the fame with other lyke places of Scripture, long before I came now last to England, according to my calling quherin God hes placed me; thrie yeares since, in the moneth of September, being in Hamtoun Court, and being bidden goe and heare and sie the service, I maid off-hand, efter invocation on God's name, according as occasion then offered, a short, insolent grammaticall Poesie, quhilk wes rehearfed to the King; the copie quherof, without my knowledge, being writtin, mutilat, and wrongoullie fett downe, wes casten vp to me as a great cryme by the whole Counsell, in the moneth of November, and the accusation renewed against me the yeare following, in the beginning of Spring tyme. If I, therefore, in speaking of such a purpose without guyle, or any deceitfulnes, after a Scottish fashion, to cleare my selfe and my Verses from any horrible iniquitie, not agrieable to the nature and fashions of this kingdome, quherof I had no mynd to have writtin in such a difficill tyme

any thing indecentlie, quhilk hes offended any mortall man iustlie, let be the most honorable Counsell, as I have suffered the punishment of my error and rudenes in two yeares imprisonment ; so I must humblie and earnestlie and humblie crave pardon, first of the hands of my most mercifull Father, and then at the most clement King of Great Britaine, and finallie, at the hands of the most gracious vpright dealling of this most honourable Counsell."

But yet no releife was obtained, but he wes kept still in prison, quhill the Duke of Bulloigne, in the year of God 1611, fend to England, and be earnest sute obtained at the King's maiestie leave to transport him to Ledan, [Leyden ?]\* quhair he had erected a Colledge, that he might be a Professour there ; quhilk, efter licence granted, wes done with all diligence. But so soone as the Bischops of England gat knowledge of his transportation, they wer exceedinglie offended, but could not helpe the mater. In the quhilk Colledge M<sup>r</sup> Andro Melvill lived with great praise and commendation of all quho feared God, and knew quhat literature and holie disposition wes in him ; continwallie opposing himselfe to all those who taught any contrarie doctrine to the trueth of God, to the year of God 1621, quhen God tooke him out of this vaile of miserie to his eternall kingdome.

Melvill, Professor in Sedan.

A litle before his comeing out of the Toure, Arabella [Stuart,] who wes next to the Croune of England in blood, had married a noble man for her pleasure, without the King or his Counsell's consent ; and therefore, her husband wes imprisoned in the Toure ; quhilk Mr Andro Melvill knowing, he mirrilie and in great quyetnes sends this Distichon to him :

Tecum causa mihi communis carceris, Ara ;  
Regia sacra mihi, Regia bella tibi !

*Englified thus :*

To both of vs the Royall Altar is the comon cause of prison :  
But heir's the oddes, the Holy Altar me, the good blames ye for treason !

\* The Adv. MS. 34, 5, 14, reads "Sedan."



For he wes imprifoned for *Ara sacra*, the holie altar ; and the Nobleman for *Ara-bella's* caufe quhom he had maried.

Causes of the  
growth of Con-  
formitie.

The authoritie and ambition of Bifchops now daylie growing greater and greater, albeit the people for the moft part contemned and fpacke evill of them, yea, artd hated them as enemies to the fincere preaching of the Gofpell, there came doune miffives from the King to the Counfell and Minifters of Edinburgh, commanding that the pulpits of Edinburgh fhould be patent to all Bifchops, at all tymes, whensoever they pleased to teach : Quhervpon M<sup>r</sup> George Gledftaines, Bifchop of St Andrewes, taught on a Sabboth-day before noone, in the Little Kirk of Edinburgh, called commonlie M<sup>r</sup> Robert Bruce's Kirk ; and, efter that, he and other Bifchops taught as they thoght meit ; many of all the Bifchops dwelling and makeing their refidence in Ed<sup>r</sup>. that winter, in anno 1609, and all that fummer following ; quherin fome Bifchops fhould have bein confecrat in St Andrewes ; but the weather was fo stormie, that the Convention for that buffines held not : But after, a number of Bifchops quho had receaved consecration alreadie, mett in Leith, and thair confecrat their brethren openlie ; but the forme wes thoght fo vaine and frivolous that they wer mocked for their doing. Notheleffe, the Bifchops being preferred to high places, and keeping their Dioceſian Affembles twyfe in the yeare, and calling Minifters before their High Commiffion, and threatning to depofe them or fuspend them from their calling, and no meanes found out quherby a frie Generall Affembly might be gotten conveyned to censure them ; and Minifters quho wer of a contrarie opinion to them not willing nor darring to conveyne to excommunicat them ; and the Minifters of Edinburgh now admitted, their number being augmented and doubled, albeit in ane vncouth forme, be a Bifchop and not be the Prefbytrie, and now admitted in their rouses who wer either banifhed or depairted this life, being altogether conforme and following the Bifchops' courfes, for the moft parte, God's caufe wes deserted be many, and the courfe of conformitie with England daylie grew more and more, with fmall beginnings ; for, in the year of God 1614, the King fent doune a Proclamation of this tenour :

“Forfameikle as it is meit to try who are Papists, that they may be tane order with, he commanded that all the Ministers of Scotland should examine and try their people, and make them readie to receive the Communion the 24 day of Apryle; commanding also all his subiects, of quhatsoever rank or qualitie they wer of, to communicat that day, that so they might be the better knowen quho wold not communicat.”

1614.  
Proclamation.

Now, this being Pasch day, some exponed it one way, to the best fense; but others feared that it wes only brocht in that it might be made a perpetuall law in all tyme comeing, as the effect proved efterward: quhervpon many Ministers, not knowing any inconvenient, gave the Communion vpon Pasche day, albeit some few did it not.

Pasch day Com-  
munion.

Anno 1615, in the moneth of May, M<sup>r</sup> George Gledstaines, Bischop of St Andrewes, depairted this life. He died of a filthie and loathsome diseafe. He wes not desyreous that any persone should visit him, or speake comfortablie to him; neither that they should pray publictly for him in the tyme of his seiknes; but left a supplication behind him to the King, that he might be honourablie buried, and that his wyfe and his bairnes might be helped, becaus of his povertie at his death. All quhilk wes done; for albeit his bodie behooved to have been buried instantlie efter his death, be reason of the caice it wes in, yet the solemnitie of his funerallis wes maid in the moneth of Junij following, quhilk being a windie and stormie day, blew away the pale that wes caried above his head, and marred the rest of the honors that wer caried about the coffine: And M<sup>r</sup> Johne Spotiswood, Archbischop of Glasgou, wes maid Archbischop of St Andrewes in his stead; and M<sup>r</sup> James Law, Bischop of Orkney, maid Archbischop of Glasgou; and Mr George Grahame, Bischop of Dumblane, maid Bischop of Orkney; and M<sup>r</sup> Adam Bannatyne, [Ballantyne,] Minister at Falkirk, made Bischop of Dumblane, albeit he had continwallie before that appeared to be ane vtter enemy to that office, and had spocken thir words to M<sup>r</sup> George Grahame not many yeares before that, in ane Provinciall Assemblie, M<sup>r</sup> George Grahame being delated to have taken on him to be a Bischop contrair to his promise maid to the Presbytrie at Pearth: “I fie nothing in thee but thow art

Spotiswood,  
Law, Grahame.

Ballandyn apos-  
tate.

His speech to  
Grahame.

a menfworne man ! Thow art the excrements of all the miniftrie, and thow haft taken the excremente of all the Bifchopricks of Scotland ! If the brethren wold follow my counfell, we fould presentlie give you to the Divell ; but becaufe they pittie thee, let this advertifement move thee to caft off that vnlawfull place and calling thow haft taken thee to."

Malcolme.

M<sup>r</sup> Johne Spottifwood, now Archbifchop of St Andrewes, held a High Commiffion ; in the quhilk Mr Johne Malcolme, Minifter at Perth, was called before them for vttering fome things in the Epiftle dedicatorie to the King's maieftie, before his Commentar vpon the Acts of the Apoftles, quhilk wes now printed ; but he anfwering for himfelfe, no further wes done, but the King advertifed of his anfuers.

A subtle foxe.

In the moneth of October following, 1615, the Bifchop of St Andrewes held his firft Diocefan Affemblie in his toune of St Andrewes, and wes fo calme, and gave fuch contentment to the brethren then prefent, that he affuired them he fould be weill content that Prefbytries fould keip their ounge formes, vifite Kirks within their ounge bounds, and doe all that ever they did before ; only, if difficill maters came on before them, let him be advertifed, and he fould helpe them therein. But yet, the firft publiſt turne he did, he came in the moneth of November to vifite the Kirk of Dumfermling, and finding M<sup>r</sup> Johne Murray, Minifter there, not to be conforme, neither wold acknowledge his comeing at that tyme ; and M<sup>r</sup> Andro Fofter, [Forrefter,] Minifter there alfo, to acknowledge him, he layd the haille burden of the miniftrie vpon M<sup>r</sup> Andro Fofter, [Forrefter ;] and fo, in effect, removed M<sup>r</sup> Johne Murray from that miniftrie ; quhilk bredde meikle trouble in that congregation efter[wards.]

In the yeare following, the King caufed make a Proclamation, 1616, appoynting a Generall Affemblie to be holden at Aberdein in the moneth of Auguft. The Earle of Montrofe, my Lord Carnegie, and the Prefident, wer his Maieftie's Commiffioners to that Affemblie. The Affemblie continued fyve dayes. The firft day there wer three fermons, and everie other day one ; but there wes fcairflic fo many houres quherin

the publict Assemblie handled the publict affaires ; but alwayes concluded in the Privie Conference. They spake of takeing ordour with Papists, and to bring in some formes vsed in the Kirk of England into this Kirk, and to have Publict Prayers penned to be vsed publictly be all Ministers ; and fundrie other thinges wer spoken, but no certaine conclusion made, be reason many Ministers who wer not vpon the Conference, being warned, depairted off the toun.

The year following, the King came into Scotland himselfe, and held a Parliament, quherin he thocht to have gotten fundrie Articles concluded, anent Ceremonies to have bein broght into this Kirk : And therefore caused repair the Chappell Royall, in Halyruidhous, quherin was a glorious altar sett vp, with two closed Bybles, two vnlightned candles, and two basins without water sett thereon, organs put vp, and his Maiestie's Quiristers appoynted to sing and say the English Service daylie : Quhervnto many, for noveltie, came to see and hear quhat such things could be ; but, seeing nothing but prophanitie and abuseing the service of God, came not againe. Yet, to begin that Ceremonie, in kneelling at the altar quhen the Sacrament is taken, the King caused some of the Nobilitie and some Bischops to take the Communion at the altar kneelling, after the English forme. The brethren of the ministrie, therefore, that came over to see quhat good they could doe at that Parliament, seeing they gat not a free Generall Assemblie, a number of them, 40 or thereabout, conveyed with the Ministers of Edinburgh ; and being informed quhat wes his Maiestie's intention in bringing in noysome Ceremonies into this Kirk, they concluded vpon a humble Supplication, with a Protestation, in the end, left their supplication should be reiectet ; the tenour quherof followes :

1617.  
The King came  
to Scotland.

Chappell Royall  
dressed.

#### SUPPLICATION AND PROTESTATION TO THE PARLIAMENT.

“ Most gracious and dread Sovereigne, most honourable Lords, and remanent Commissioners of this present Parliament, We, the Ministers of Christ's Evangell, being heir conveyed from all parts of this your Maiestie's kingdome, doe in submission and reverence intreat your Maiestie and honors' patient and honourable hearing of this our reasonable and

Supplication and  
Protestation to  
the Parliament.

humble Supplication : And first, it will please your royall hienes and honourable estates, presentlie convenit, be informed that we ar heir a number of the ministrie, and that the Bischops have protested, since our comeing hither, to a great many of ws, that nothing should be agried nor consented to be them in this present Parliament, in maters concerning the whole Kirk, the discipline or ordour thereof, without our speciall knowledge and advyce ; affirmeing also, that neither we nor they have power of consent, in any novation or smallest change of the ordour establisshed, without the speciall advyce and determination of the Generall Assemblie, representing the bodie of the Kirk within this kingdome, had thervnto.

“ Quhervpon we, resting with securitie, have receaved now a suddaine report (to our great astonishment) of ane Article to passe in conclusion, and receive the force of ane law in this present Parliament, decerning and declairing your Maiestie, with advyce of the Archbischops, Bischops, and such a competent number of the ministrie as your Maiestie, out of your wisdome, shall thinke expedient, shall in all tyme comeing have full power to advyse and conclude in all maters decent for the externall policie of the Kirk, not repugnant to the Word of God ; and that such conclusions shall have the strenth and power of ecclesiasticall lawes : Quherin it will please your Maiestie and whole estates to heare our iust greifes, and to consider our reasonable desyre, and not to put ws, your Maiestie's loving and humble subiects to that poore and simple part of Protestation ; quhilk, if remeid be not provyded, we must be forced to vse, for the freedome of our Kirk, and discharge of our consciences.

“ We First, then, plead Reformation and puritie of our Kirk, in Doctrine, Ministracion of Sacraments, Discipline, and all convenient Ordour, with the best Reformed Kirks in Europe ; quhilk may stand, and it hes beene acknowledged rather as a patterne to be followed of others, then that we should seeke our Reformation from any that never attained to that perfection, quhilk, of the mercie of God, this long tyme bygone we have enioyed vnder your hienes ; and we ar able, be reason, to maintaine the same.

“ Next, We plead the libertie of our Kirk, quhilk, be the lawes of your Maiestie's kingdome and divers acts of parliament given forth in

favours of the same, is yet established ; with power of public meetings and Generall Assemblies, and allowance to make such Cannons and Constitutions as may serve for the comelie ordour and the decencie of the same ; all quhilk, by this conclusion to be taken, must be vtterlie overthrowne.

“ Thirdlie, We plead for the peace and tranquillitie of our Kirk, as being neirest the Divine and Apostolick institution, hath lived without schisme and renting in itselfe ; but by introductions of any noveltie, not ordourlie nor as appertaines, may be miserable rent, and our peace brocken.

“ Fourthlie, We have bein severall tymes sufficientlie secuired from all suspition of innovation, as by your letter the last winter, sent doune to this countrey to take away all feare of any alteration quhilk might arise vpon your Maiestie’s lovinglie intendit iourney : Quhilk letter, by your Maiestie’s speciall will and direction of your hienes Counsell, wes intimat in our pulpits ; as also, by that Proclamation given out the 26 of Sept<sup>r</sup>. anno 1605, quhen the rumors of ane intendit conformitie with the Kirk of England wes spread abroad ; quhair your Maiestie sufficientlie avoyded [removed] such suspition, and the hearts of all honest men settled themselves in a confidence that no such thing sould be attempted.

“ These and many other reasons have moved ws, in all reverence, by this our humble Supplication, to intreat your hienes and honourable estates not to suffer the foirnamed Article, or any other preiudiciall to our liberties formerlie granted, to passe at this tyme, to the greife and prejudice of this poore Kirk ; quherby the vniverfall ioy of the thowfands of this land, quho reioyced at your Maiestie’s happie arryveing, fall be turned into mourning.

“ Quherin, as we ar earnest supplicants to God to inclyne your Maiestie’s heart this way, as the most expedient for the honor of God and weill of your subiects ; so, if we fall be frustrat of this our reasonable desire, then doe we in all humilitie, with that duetifull acknowledgment of our loyaltie to your Maiestie as becomes, Protest, for our selves and all our brethren, that fall adheare to our Protestation, That, as we ar frie of the same, so must we be forced rather to incurre the censure of

your Maiestie's law then to admitt or obtemper any imposition that fall not flow from the Kirk, ordourlie conveyned, having power of the same."

When this Supplication was penned, read, and considered, and finallie agried vnto, the brethren there present wer desyred to subscryve the same, quhilk they wer content to doe; only M<sup>r</sup> Patrick Gallaway de-  
 vyfied this mids,\* to nominat a Clerk quho sould subscryve it in all their  
 names writtin with their hands vpon a through† of paper *in mundo*:  
 Quhilk wes done; and M<sup>r</sup> Archibald Symfonsé, Minister at Dalkeith,  
 wes content to be the Clerk, and M<sup>r</sup> Peter Ewart, [Hewat,] one of the  
 Ministers of Edinburgh, being also a member of the Parliament, promised  
 to give in the Supplication vpon the morne of the King and Parliament,  
 for he had almost penned the whole Supplication himselfe; yet he failed  
 in not giving in the Supplication, excuseing himselfe some way: And  
 therefore, M<sup>r</sup> Archibald Symfonsé thocht to have given it in, becaus he  
 wes in the Parliament house; yet he wes foght out and removed, and  
 therefore, he delyvered the Supplication quhilk he had copied to the  
 Bischops, chargeing them as they should answer to God, and to Jesus  
 the King of his Kirk, to give it in.

Subscryvit by  
 Symson.  
 Ewart, [Hewat.]

All thir things wer told the King aforehand; and he, thinking that some  
 man wold give in that Protestation, past from that act at that tyme, and  
 tooke him to acts concluded before, touching his royall prerogative,  
 quherby he thocht he might doe quhat ever he pleased in the Kirk.

St Andrewes  
 meeting, 1617.

The Parliament ended, the King, with advyce of the Bischops, or-  
 dained some Ministers to be written for, to come to St Andrewes, that  
 he might advyse with them concerning some thinges belonging to the  
 weill of the Kirk. The day appoynted wes Fryday the 10 of July: yet  
 the King, finding good pastyme in the parke of Falkland, kepted not  
 that day, but came vpon the morne, Saturday, quher the Bischops and  
 fundrie minifters wer awaiting vpon his Maiestie, who first heard notable  
 disputations, both concerning theologicall and philosophicall questions;  
 and then there wer 5 notable Questions proponed:

\* Medium, compromise.

† Sheet.

1. Concerning kneeling at the Communion, in the act of receiving the elements of the Communion.
2. Privat Communion.
3. Privat Baptisme.
4. Fyve Holie [Anniverfarie] dayes to be kepted ; Yoole day, [or Christmas,] Good Fryday, [or the Passion day,] Pasche day, [the Ascension day,] Whitfonday, [or Pentecost ; in remembrance of the birth, death, resurrection, and ascension of the Lord, and the coming downe of the Holy Ghost on the Apostles in likenes of fyrie tongues :] and,
5. Confirmation, that is, Bischopping of Children.

The Ministers there present desyred that maters of such importance shoulde be referred to a Generall Assemblie, (not obscurelie insinuating this meeting not to be a Generall Assemblie ;) quhervnto the King consented.

But at this same tyme the Bischop of St Andrewes kepted a High Commission, the King being present thereat ; and thrie Ministers wer summoned to keepe that day ; M<sup>r</sup> Peter Ewart, [Hewat,] Archibald Symfone, and David Calderwood, Minister at Craill, to whose charge they had other thinges to lay than to the rest of the subscriyvers : But M<sup>r</sup> Archibald Symfone, quho had past out of Sanctandris, becaus he was diseased, and the King came not at the prefixed day, wrote backe his excuse, in Latine, to the Bischops, promyseing to come to any other dyet he shoulde be called vnto ; quhilk excuse so angred the Bischops, and the letter put in the King's hand, he wes instantlie sent for againe. And all thrie compeiring, and answering for themselves both wyfelie and zealouflic, especiallie M<sup>r</sup> David Calderwood, who wes mistaken in his pertinent answers, but throwen to another sence, as thogh he had denyed obedience to the King *simpliciter*, they all thrie wer deposed from the ministrie : To the quhilk they replied, that they hoped his Maiestie wold not take vpon him to depose them ; quhilk he confessed wes not his part to doe ; “and as for the Bischops,” (said they,) “no power is in their hands to depose ws,

High Commission at St Andrews.

Ewart, Symfone, Calderwood.

Deposed.



Warded.

feing we receaved not our ministrie from them, but from our respective Presbyteries and lawfull Assemblies." So the King caused put them in waird, M<sup>r</sup> Peter Ewart [Hewat] in Dundie, Mr Archibald Symfone in Aberdeine, and M<sup>r</sup> David Calderwood wes instantlie taken be the Lord of Scoone, and put in the Tolbuith of Sanctandrewes.

The King returns.

So the Kingis maiestie, efter he had finished all his jeasts [visites] in Scotland, past home in great contentment, only miscontent that he had not gotten his will in the matters of the Kirk, and wyted M<sup>r</sup> David Calderwood thereof more nor any other Minister; so that when he came home to his oun Bishops and kirk-men in England, he vsed commonlie to say to them, "I hope yee will not vse me so vndiscreitlie as one M<sup>r</sup> David Calderwood did, quhen I wes coming out of Scotland:" For before the King past into England, all the Ministers of Edinburgh, and some others subscryvers of that Protestation, declaired their greife to the King, when they fand him offended at them, and so gatt a kisse of his hand before his depairture. And, be great dealling and moyen, the King send home word to relieve the other two Ministers, and send them to attend their oun flockes, but resolved to banish M<sup>r</sup> David Calderwood out of his kingdomes; quhilk wes done, first be transporting him from St Androis to the Tolbuith of Edinburgh, and releiving him vp out of waird on caution of 500 merks, that he should prepair himselfe to passe out of his Maiestie's dominions before Michelmes; quhilk he did, and tooke voyage to Flanders, and remaining a long space,\* Scotts men seeking to apprehend him there, to bring him to England and put him in the King's will; but they wer disappoynted, and gat him not.

Ewart and Symson releived.

Calderwood banished.

Jer. xxxvi. 26.

72 Gen. Ass.  
1617.

Soone after the King wes came to London, fundrie of the Nobilitie and the Bishop of St Andrewes went vp after him, and with deliberation, becaus the Articles spocken of in St Androis wer referred to a Generall Assemblie. The King sent doune a Proclamation, quherby, by found of trumpet, a Generall Assemblie of the Kirk was appoynted to be at St Androis the 25 day following. The maner to hold it wes this: In October preceeding, all the Diocesian Assemblies were to be keeped

\* The Adv. MS. 34, 5, 14, states that he passed there "vnder the name of *Edwardus Didoclavius*, (being as it were the anagram of David Calderwood.)"

at one tyme; and there the Bischops wer to nominat Commiffioners, such as they thocht not to be opposit to that courfe, but no others; and a commandement came to the King's Guard and the Lord of Scoone, their captaine, to be present at that Assemblie, that if any perfone fould doe any thing amiffe, they might be apprehended, and put in waird till his Maiestie's will fould be further knowen.

When the Assemblie mett, the Bischop of St Androis tooke vpon him to be Moderator; and efter he had made ane harrang in the south ile of the Kirk of Sanctandrois, he spacke many thinges quhereof he had no warrand; alleadging, that this Kirk of Scotland wes guyd by Bischops many yeares, and wold have continowed so, if a fyrie-spirited man (meaning M<sup>r</sup> Andro Melvill) had not come into this countrey and inverted all. Also he alleadged that fundrie Minifters had taken the contribution quhilk fould have supplied Geneva, and had given it to the Earle of Bothwell to fortifie him against the King. This harrang being ended, and the Commiffioners called vpon, he began to tell how these Fyve Articles wes proponed, and now the King defyred to have them concluded: And after some reasoning, many Minifters being present quho wer not Commiffioners, but verie learned and weill disposed men, it wes defyred that some of them should be heard, and particularlie M<sup>r</sup> Jo<sup>a</sup>. Carmichell, Minister at Kinnocher, [Kilconquhar,] wes defyred to speake some thing: Libertie being granted, he spacke so wyselie and powerfullie, that all the Bischops and their followers wer forced to keepe silence. And then all ended in a Privie Conference, and two Articles wer voted and condescended vnto: First, vpon certaine good respects and conditions to be fet doune, Privie Communion might sometymes be given: 2. That quhen the Publicke Communion wes to be given, there fould be a short table made in everie Kirk; quher the Minister might give the bread and wine out of his oun hand vnto all [and everie one of the] communicants.

Thir propositions wer sent vp to the King, the Bischops regrating that they could get no more done at that tyme, the King miscontent also; quherby brutes came doune that the King wold invert the whole ordour of the Kirk *brevi manu*. Alwayes, quhen the 25 day of December came, being Yuill day, all the Bischops wer commanded be the King to

Spottiswood,  
Moderator.

5 Articles.

Carmichell.

Private Com-  
munion.  
Elements to be  
distribute by the  
Minister.

Yuill.

teach in their oune [cathedrall and] principall Kirks that day, and let the people know [by præmonition] that they wold keepe it holie; quhilk they did.

1618.

In the beginning of the next year, 1618, came doune a sharpe letter from the King to his Counsell, commanding a Proclamation to be maid that the Holy dayes spokken of in that laft Affemblie at St Androis fould be keeped be all Minifters and profeffours vnder great paines; (this is prerogative royall, indeid!) \* And therfore Good Friday, or the Paffion day, following vpon the thrid of Apryle, was keeped in many tounes, as in Edinburgh and in Stirling, M<sup>r</sup> Patrick Symfone, their Miniſter, being now departed this lyfe on the 15 of Apryle, 1618.†

The Biſhop of St Andrewes keeped his Dioceſian Affemblie, firſt in Edinburgh and there after in St Andrewes. In both the Affemblies he had many loftie ſpeeches, and great threatnings againſt thoſe that wold not obey the iniunctions concerning the keeping of Holy dayes, and giving the Communion out of their oune hand; affirming, that the King wold haue a Generall Affemblie ſhortlie, quhilk wold not be guyded by the humors of vnrule men, as they had bein before, but be lawfull authoritie.

In this moneth of May following, the Laird of Corfe, quho was counted a powerfull preacher, and to be againſt the authoritie and government of Biſhops, tooke on that office vpon himſelfe, and was maid Biſhop of Aberdeine, and confecrat in St Androis.

73 Gen. Ass.  
1618, at Perth.

In the beginning of Auguſt following, the King be open proclamation at the mercat croſſe of Edinburgh, appoynted a General Affemblie to be holden at Perth the 25 day of the ſame moneth, quhilk was maid vp not be the Commiſſioners ſent from Preſbyteries, but be all the Biſhops, Doctōrs, Deanes, and ſuch as wer the Biſhops' followers. Then the

\* Added in Adv. MS. 34, 5, 15.

† The Adv. MS. 34, 5, 14, affirms: "Good and worthie Mr Patrik Symson being now departed this life, March 31, as he had befor prophecied, in theſe words: 'In comes March, and ends the play.' In one of his bookes was found writen thir wordes, 'Remember, remember, remember, and never forget the 10 day of Auguſt 1601' etc.; how he had gotten a revelation of that quhilk fell out Auguſt 11, and had ſein a viſion of Angels in his owne yeard." See CORONA.

King's maieftie had his Commiffioners and fundrie noble and gentlemen, who wer written for to keepe the faid Affemblie, and fundrie Commiffioners who wer fent from Presbytries wer not called vpon, neither gat any vote. The Bifchop of Sanctandrois tooke vpon him to be Moderator, and when fome modeftlie fpacke that leits fhould be maid, and out of them a Moderator chofen be votes, he answered: "This toun quherin I am is a toun of my Diocie; let fie quho will take this place over my head!" And fo, who ever fpacke a word to discontent him, he alleadged that it wes fpocken againft the King and his authoritie; quherby the King's letter fent doune and prefented to the Affemblie be Doctor Young, now Deane of Wincheſter, a Scottfman of birth, being oft read, and everie ſentence oft inculcat in the eares of all thair prefent, the 5 Articles were all voted vnto, *in cumulo*; with this advertiſement to all the voters, "Remember vpon the King! The King will have theſe Articles concluded." And fo the affirmative votes prevailed. But that day there wes ſuch a ſtorm of wind and weit, that at the concluſion of this Affemblie all wer feared that the Kirk ſould have blowen doune vpon them. And becaus the nullitie of this Affemblie and argumentis againft the 5 Articles ar in print, I will ſpeake no more therof. But it pleaſed God, in this ſame year, 1618, that there wes a good Generall Affemblie indeid, conveyned at Dort, quherby the hereſies and corrupt doctrine of the Arminians wer refuted; quhilk wes a comfort to all that loved the trueth of God.

5 Articles concluded.

Synod at Dort.

In the year following, 1619, in the moneth of March, the Biſchop of St Andrews kepted a High Commiſſion, and called M<sup>r</sup> Richard Dickſone, Miniſter at the Weſt Kirk, called St Cuthbert's Kirk, beſyde Edinburgh, before them; and efter that he had boldlie confeſſed both his doctrine and doing at the giving of the Communion in the old good maner, he wes removed from his miniſtrie, and warded in the Caſtell of Dumbartan.

At this tyme alſo, M<sup>r</sup> Robert Bruce, dwelling in Stirling, and teaching there ordinarlie, becaus they had no ordinar Miniſter, wes commanded be the King's Counſell to tranſport himſelfe and his familie, and dwell

**Pasch day: kneeling.** in his oun house in Kinnaird ; quhilk charge he instantlie obeyed. In the end of the same moneth of March, all the Lords of his Maieftie's Counsell and Seffion, with the advocats, wer commanded to take the Communion in the Great Kirk of Edinburgh, kneeling, vpon Pasch day ; but there wer fundrie that came not ; and Sir W<sup>m</sup>. Nisbet, proveft, and some others of the counsell of Edinburgh, absented themselves that day, and came not to the Kirk.

**King seeke.** Shortlie efter this, the King fell sicke, and wes heavilie troubled with goutt and gravell, that his oun doctors thocht he could not put it off ; albeit a man of small skill (as wes supposd) maid him great releife. In the tyme of his sicknes, the Bischops at their Diocefian Affsemblies in Apryle wer verie calme, and spacke verie modeftlie to the minifters quho refused to conforme.

**Enormities fallen out.** In this tyme also, it is a pitie to hear what enormities fell out in fundrie Kirks, becaus some Minifters urged their people to kneell at the takeing of the Communion. In some pairts, the people altogether went out of the Kirk, and left the Minifter alone. In other pairts, the people and Minifter fell a reasoning together ; and quhen the people gat no fatisfaction, rofe from the table and gat away, beseeking God to iudge His caufe betwixt them and their Minifter, etc. At this tyme also many Minifters in fundrie places of the countrey preached vehementlie againft thir new concluded Articles : many, therefore, wer summoned before the High Commiffion, some threatned, and some removed from their ministrie ; among quhom, M<sup>r</sup> Andro Duncane, Minifter at Craill, wes ordained be the High Commiffion to be confyned within the toune of Dundie, for he gave in a declinatour, with reasons why he could not acknowledge that iudicatorie to be lawfull ; and when he perceaved that nothing he could doe or say could avall him, he gave his admonition to the Bischop of St Andrews, in writt, defying him to read it. Thir ar the words :

**His admonition to the Bischops.** “ Seing I have done nothing in this buffines quherof I have been accused by zow, and decreited againft, but have bein serving Christ Jefus my Mafter, in rebuiking of vyce ; and thus in simplicitie and vprightnes of heart I protest, feing yow have done me this wrong, for a remeadie at.

God the righteous Judge his hand, to quhom vengeance belongs, and who will repay and summonds yow before his dreadfull iudgment-seat, to be censured and punished for such vnrighteous dealling, at such tyme as his Maiestie shall think expedient : And, in the meane tyme, declynes this your iudgement *simpliciter* now, as of before ; and appeales to the ordinar of the Kirk, for the reasons before produced in writt. Pittie your selves, for the Lord's sake ! Loffe not your dear foules ; dear indeed to Christ, and should be dear to your selves ! Loffe them not, I beseeke you, for Esau his pottage ! Remember Balaam, quho wes cast away be the deceet of the wages of vnrighteousnes ; and forget not how miserable Judas lost himselfe for ever, for a trifle of money that never did him good. Fye on back and bellie that destroyes the soule ! Better be pynd to dead with hunger nor\* with a litle peltrie of the earth to perishe for ever, and never to be recovered so long as the days of heaven shall last and the yeares of eternitie shall endure ! Sould zee be burriours† to your brethren, the sones and servants of the Lord Jesus ? This doing is not the doing of the schepheards of the flocke of Christ Jesus ! If you will not regard your soule for conscience, I beseeke you looke to your fame ! Why will zee be both miserable in this life and also in the lyfe to come ?”

When the Bischop had read some few lynes of it, he cast it from him, and Mr Adam Bannatyne, [Ballantyne,] and other Bischop, tooke it vp and red it all, saying, “Yow have called ws Esaus, Balaams, and Iudas.” “No,” said Mr Andro, “read it over againe. I bad you beware that zee be not lyke them !” But, after many speeches he gatt no favour, neither Mr Thomas Hogge that wes before the High Commission with him. Only Mr Thomas Hogge, quho wes appoynted to be banished to Orkney and there remaine, becaus it wes reported to the Bischop that he had freinds there ; the report being false, he stayed at home in Dyfert, quher he wes Minister, albeit he wes put from his ministrie. But Mr Andro Duncane, efter long banishment out of the King's dominions, living in France in great reputation, being a Profef-

Duncane ban-  
ished.

\* Than.

† *Bourreaux*, Fr. hangmen, executioners.

four of Theologie there, (having suffered great troubles and persecutions at home,) till the year of God 1626, quhen God tooke him to himselfe.

Died.

Ministers of Ed<sup>r</sup>.

Blythe, For-  
rester.

Forrester re-  
stored.

Blyth trans-  
ported to Eccles.  
Ed<sup>r</sup>. Ministers.

Ramsay.

In the moneth of May following, the Ministers of Edinburgh raged against the brethren who wer Ministers neirest to them, M<sup>r</sup> Hendrie Blythe, Minister of the Cannogait, and M<sup>r</sup> David Foster, [Forrester,] Minister of Leith on the north fyde of the bridge ; and the Bischop of Sanctandrewes being gone vp to Court, purchas'd a warrant and commandement from the King to M<sup>r</sup> James Law, Archbischop of Glasgow, to hold the High Commiffion, and depose the two Ministers from their callings, sending M<sup>r</sup> Hendry Blyth to be confyned in Innernes, and M<sup>r</sup> David Foster [Forrester] in Aberdein. When M<sup>r</sup> James Law receaved this warrand, he declaired his discontentment, becaus he had said not long before that he fould never persecut any brother for these indifferent thinges ; yet, albeit he delayed a whyle, quhen the King's letter came the second tyme, he held his commiffion and execute the King's will : And they going through Fyfe to the ferrie of Dundie to their severall wairds, they gat knowledge the Bischop of Sanctandrois wes come home ; and went in to Derfie to him, to sie if he could helpe the mater, but he assured them no helpe could be obtained, and their best wes to give obedience. So, efter they had stayed long in their wardes, M<sup>r</sup> David Foster, [Forrester,] be the meanes of Sir David Alexander, his wyfe's coufigne, gatt libertie to come home to his oune people in Leith ; and Master Henrie Blyth wes transported to a miniftrie in the South countrie neir to Berwick. Yet the rage of the Ministers of Edinburgh ceifed not heir, but they wrote a heavie Complaint to the King against their oune people in Edinburgh, quhilk made the King wreat doune a verie sharpe bofing\* letter against the Magistrats and Counsell of Edinburgh ; quhilk, quhen they had red and confidered, sent for the Ministers and inquyred, Quhat wrong any man had done vnto them, quherby his Maiestie wes irritat against them ? M<sup>r</sup> Andro Ramsay said, " Wee care not to let zow sie quhat we wrote vp to the King : " Quherto

\* Threatening.

the Counsell answered, "That will content us, and we fall try and punishe any man that iustlie hes offended 3ow." But the rest of the Ministers wer offended at M<sup>r</sup> Andro Ramsay; and, after many speaches, some of the King's Counsell delt betwixt them, and pacified that mater.

All the rest of this year the King's maiestie was vrgeing the Bischops to take order with them that wold not conforme. The Bischop of St Androis therfore held the High Commiffion in St Androis in the moneth of August, and called M<sup>rs</sup> W<sup>m</sup>. Scot, Alex<sup>r</sup>. Henderfone, [Henryfon,] and John Carmichell, before them, and accused them sharplie as thogh they had been the authors and setters out of that booke called "Perth Affemblie," and had foght contribution of moneyis to print it: But they so wiselie answered for themselves that he could get no advantage of them; but with threatnings dismiffed them. And sicklyke, quhen he kepted his Diocesian Affemblie first in St Andrewes, and then 15 dayes after in Edinburgh, in the moneth of October, he vfed great threatnings against all Ministers that wold not conforme.

Scot, Carmi-  
chael, Henryson.

Acts iv. 21.

After this there was a meeting of some Ministers in St Androis, quho wer thought most opposite to this intruded Conformitie, by the King's oun advyce, that they might be dealt with to conforme. But when they mett and spacke with the Bischops, some defyred that there might be a folemne fast and humiliation intimat, quherby we might desire earneftlie that God might pacifie the troubles of this Kirk; but that could not be granted: And therefore, all things were put to delay till the yeare fould turne over, and Pasche day should come, to have that kepted. In this tyme M<sup>r</sup> David Lindefay, now Doctor Lindefey, was maid Bischop of Brechin.

Meeting at St  
Andrewes.

In the year 1620, the Archbischop of Glasgow gatt a High Commiffion to himselfe, to take ordour with the Ministers that wold not conforme within his bounds. So he fumoned many Ministers before him, [and Hazael lyke,\*] depofed some, and threatned others with banishment, if they fould not conforme; defyring them to seeke out bookes and read

1620.  
High Commis-  
sion.

\* Adv. MS. 34, 5, 14.



Burgesses of  
Ed.

them, that wold informe them of the lawfulness of those Ceremonies. There wer also some burgeffes of Edinburgh ordained be the King's letter to goe to fundrie wardes and confynes, if they should not give contentment to the Bischop of St Androis ; quhilk purpose was stayed be the intercession of the Ministers of Edinburgh, and fundrie of the burgeffes nominat went and spacke with the Bischop of St Androis, and that contented him, so that he interceded at the Counsell's hands for them.

This same year, 1620, in the moneth of Junij, a Proclamation was made, ordaining the King's liedges of all rankes to obey the Articles concluded in Perth Assemblie, vnder the penalties following : For Ministers, deposition from their ministrie ; for Earles, 100 lib. ; for Lords, 100 merks ; Lairds and landit men, 40 lib. ; Craftsmen and Husbandmen, 10 lib., *toties quoties* they sould not obey.

Private meet-  
ings.

At fundrie tymes of this same year wer fundrie privie meetings of Ministers and other good Christians in Edinburgh, appoynted dayes for fasting and humiliation, crying to God for helpe in such a needfull tyme ; quhilk wes verie comfortable to those who wer partakers of such holie exercises ; albeit some Ministers of Edinburgh cryed out against them.

1621.  
Hamilton's  
Black Parlt.

In the year 1621, the King laboured be all meanes to get the Articles concluded in Perth Assemblie ratified be a Parliament ; and therefore caused proclaime a Parliament to be holden in the moneth of Junij, the Marqueis of Hamilton being appoynted to be his Maiestie's Grand Commissioner to hold this Parliament ; but when he came to Scotland, the Parliament wes deleyed till the end of July, becaus there behooved to be great dealing with all sorts of perfones to be sure that the Articles might be concluded. Many Ministers being in the toune, and knowing quhat dealling wes vfed, and fearing the event for the wrack of this Kirk, a Proclamation also being made that all Ministers sould remove off the toune within the space of 24 houres, vnder the paine of horning, except such as obtained a warrand from their Bischop, or from ane of the Archbischops, to remain still. They conveyed themselves, and, efter good advyement, thocht it necessar and expedient to give in a humble Petition

Proclamation.

Petition and Pro-  
testation.

to the Parliament, conteining in the end thereof a Protestation, incase they should be refused, or their Petition not answered; quhilk, being large and alreadie printed, we have omitted. But becaus there wes no possibilitie to get it given in to the Parliament, there wer fundrie copies thereof publictly affixed vpon the Parliament house doore, vpon the Kirk doores, [and] vpon the crosse, that ignorance might not be pretended. The King's Counsell getting knowledge thereof, summoned some Ministers before them, quhom they suspected to be the doers; and of quhom they wer informed that in their preachings, at that same tyme, they had inveyed against all quho sould alter the former good order of our Kirk; and they warded them. About the same tyme, M<sup>r</sup> Robert Bruce wes first wardit in the Castell of Edinburgh, and then ordained to be confined within the toune of Innernes:\* M<sup>r</sup> John Maxwell wes maid Minister of Edinburgh in his Kirk; and M<sup>r</sup> Robert Boyd also nominat to be Professour of Theologie [Divinitie] in the Colledge, and Minister of Edinburgh; but the people lyked him so weill, that he remained by fyve moneths, and then wes by the King's commandement removed again.

Mr Robert Bruce  
warded.

Maxwell, Boyd.

And quhen the Parliament endit, the 4 of August, the fyve Articles wer concluded by nyne votes moe then they that wer against them; quhat be proxes that the King had obtained in the former Parliament holden by himselfe in the year 1617, and be causing such Commissioners quho wold not grant to vote affirmativelie to be absent and not to vote at all, either in their owne person or by proxie, that the Parliament wes litle better constituted nor the Assemblie.

5 Articles con-  
cluded.

*Notandum*, iust as the sceptor wes a-laying to the cursed act, the loudest thunder-clap that ever Scotland heard wes iust over the Parliament house; quhilk made them all to quake for feare, looking for nothing lesse nor that the house sould be throwen downe with thunder-bolts. But quhen the Parliament wes ended, and they thocht to have ridden againe in great pompe and with great ioy, yet the thunder, [terrible] fyre-flaught and raine,† wes so vehement, that it stayed their ryding;

With thunder, &c.

\* This is added in Adv. MS. 34, 5, 14.

† "Hudge inundation of raine (far beyond that quhilk wes 1618 at Perth, at the first enacting of the Fyve Articles) marred all that purpose of ryding." Adv. MS. 34, 5, 14.

Bridges of Perth  
and Berwick.

and that very day made the greatest alteration of pryces of cornes to be within 8 dayes efterhend, that ever wes heard of in so short a space,\* for that yeare the harvest wes evil and rainie, and destroyed all the cornes, waters tooke away great and fair brigges, particularlie the brig of Perth (wher thir Articles wer first concluded) and the brig of Berwick, and such a dearth followed as wes vehement and pittiful ; yet noblemen and others thocht themselves happie that might be the first reporters to the King that he had gotten his intent.

After this Parliament, both the King wrote doune to the Counsell and Lords of Session, "Advocats, and all members of the Colledge of Iustice, to take the Communion kneelling ; and the Bischops wer earnest with the Ministers to doe the same. But the warres in Bohemia going against the King's sone-in-law and his daughter, the King's vehemencie and the Bischops' also stayed a whyle ; and yet all this year the Bischops wer calling Ministers before their High Commiffion, and pat some from their places, and threatning others with the lyke, if they sould not conforme themselves.

1622.  
Forbes.

At Edr. Pasch  
Communion.

Galloway.

In the year 1622 M<sup>r</sup> W<sup>m</sup>. Forbes, Minister of Aberdein, came to Edinburgh, and wes thocht meit be the Bischops to be their Minister ; but the session of the Kirk not lykeing the mater, yet the Magiftrats of the toun consenting, he wes admitted their Minister in the moneth of March. And in Apryle following the Communion wes given vpon Pasche day, both in the Great Kirk and in the Colledge Kirk. All the actual Ministers of Edinburgh wer in the two Kirks, helping to give the elements out of their oun hands : All wer defyred to kneell, and M<sup>r</sup> Patrick Galloway, efter he had sett doune on his knies, and prayed and consecrat the elements, the cups standing full of wyne vpon the table, he being preaffing to ryfe off his knies, takeing a grippe of the table to helpe himselfe vp, and yet not being surelie fixed, drawes over the table and spilles all the wyne vpon the boord-cloth, that they wer forced to get cleane clothes, and fill the cups againe with other wyne.

\* " Except the ill windie Bartle-day, (St Bartholomew's day ?) in anno 15-9." Same MS.

It is remarkeable that in that fame yeare, in the moneth of Junij, a Commentar of Pareus vpon the 13 cap. of Romans, declairing what subiects obedience aught to be to their Magistrats, being come to men's hands; and a Minister in England teaching according to that doctrine, being examined, and confessing that he gat the grounds of his doctrine out of that Commentarie, the King caused the Colledge of Oxfuird refute that doctrine, and openlie burnt Pareus' workes; quhilk made many to seeke for his workes, and finding them to be solidlie founded vpon the trueth of God, wer in greater estimation nor ever they wer before.

Pareus in Rom.

Refuted and burnt.

Few remarkeable things fell out in the year following, 1623, except that the Prince past to Spaine quyetlie through France, to obtaine the King of Spaine's sister to be his wyfe; quhilk indeed wes both hazardous to his persone and to the estate of Religion, as the effect declaired. He tooke his iourney in the beginning of March, and in Apryle following the Diocesian Assemblie meeting in St Androis, and all the Bischops almost meeting there, they concluded that it wes expedient that a fast should be appoynted to pray for the Prince, that he might returne home saiflie: Yet many wondred why they deleyed the fast so long, not to be keeped till the last Sabboth of Junij, and the first Sabboth of Julij, and also in the weeke dayes betwixt, in tounes quher there wes preaching. Some expected that the mariage sould be accomplished, but it fell out vtherwayes; yet vpon Moneday immediatlie efter the first Sabboth of Julij, at the brecke of day, there wes such a fearfull face of the heavens, with great thunder and fyre-flaught till the funne rose, that the lyke hes not bein seine in our dayes. But, alace! few can make good vse of God's wonderfull dealing.

1623.  
Prince went to Spaine.

In March.

In the moneth of October the Prince came out of Spaine to England be schipe, and great reioyceing in all thir countreys for his home-coming; for in his absence the Papists wer verie insolent. Our Papists in the North wold not haive their bairnes baptised but with Messe-preifts; and quhen complaint wes maid to the Bischop of Sanctandrois, he said he sould wreat and complaine to the King to take order with them. In England a Jesuit tooke vpon him to preach against some poynts of true

Prince returneth.

Papists insolent.

A Jesuit preaches.

Is smothered.

doctrine vttered in London be a minister, and many reforted to heare his preaching; but God visite the preachour and many of his auditours with a fearfull punishment, for the house fell doune vpon them, and smored many and hurt some. Yet a Minister that wes a Jesuit in his heart, and had heard the preaching, being preserved, was converted to the trueth, and wrote a booke, (quhilk he called "Foote out of Snair,") wher he reveiled many cruell plotts devysed against the Christian Religion.

Guthrie B. of Murray.

In the moneth of November, M<sup>r</sup> John Guthrie, who had been but two yeares Minister of Edinburgh, wes maid Bischop of Murray, and instantlie efter went and maid his residence there.

1624.  
Ed. Ministers.

In the year 1624, the Ministers of Edinburgh vehementlie inveyed against their people, becaus they heard that the people spake against the vrgeing of them to take the Communion kneeling, and layed vther heavie imputations vpon them for points of doctrine vttered in their Sermons, quherof they could give no warrand; as wes verified be a letter writtin be a minister to M<sup>r</sup> W<sup>m</sup>. Struthers, bidding him give some satisfiacion, if he had vttered such doctrine as he wes informed of, specifeing 8 poynts of vncouth and misapplied doctrine, when he taught a part of the cxlv. Psalme; asking this question, "Sing ye God's righteousnes quhen ye say this, and teaches that?" Befeeeking him to vse him in a brotherlie maner, and fend him a plaine answer; but yet he gatt none. Albeit convicted in his oune conscience, he made some forme of excuseing himselfe in his next fermon, and wes calmer in his speeches efterhend.

Struthers.

Rig, Hamilton,  
Meine, Dickson.

All the Ministers continued notheleffe in the rage against the people, and complained vpon them to the Bischop of St Andrewes, and wrote vp a letter of heavie complaint to the King, making mention of some particular persons, quhom he thought to be their greatest enemies, namelie, W<sup>m</sup>. Rigge, then ane of the bailies, Johne Hamilton the apothecarie, Johne Meine, merchant, Johne Dickson, a fleshour, and some others. The King wrote doune to the Counsell to call them before them, and efter examination and conviction to punishe them seveirly, to the terrour of others. The Counsell called them, but they answered so wyselie and modeftlie that the Counsell admired them; quhilk answers

they fent vp to the King ; notheleffe the King wold have them wairded and fyned in their subſtance : But the Counſell thought that a dangerous preparative ; yet, to ſatiſſie the King, they wer all wairded ; W<sup>m</sup>. Rigg in Blacknes, Johne Meine in Elgin, and Johne Hamilton in Aberdein ; Johne Dickſone was put in the tolbuith of Edinburgh. They remained there till be great dealling for them they wer releived againe, and ſpacke the Biſchop of St Andrewes, and did let him ſie how wrongouſlie they wer dealt with for no fault.

Warded.

Releived.

At this tyme alſo M<sup>r</sup> Robert Bruce gott libertie, vpon ſtrong conditions, to come home to his ounge hous in Kinnaird, to doe his domeſtick effaires, and to returne back againe quhen he ſould be charged.

Bruce.

In November, this yeaere, the Biſchop of St. Andrewes keepest his Dioceſian Affemblie both in St. Andrewes and in Edinburgh ; and made ſundrie acts, ordaining that no Miniſter ſould give the Communion to one of another Congregation without the Miniſter's teſtimoniall ; and that all perſons of quhatſoever ranke they wer to preſent themſelves to the examination before the receaving of the Communion ; and that expectants ſould be tryed quhat knowledge they had of the tongues before their admiſſion. In the end of November the King wold have the Miniſters of Edinburgh giving the Communion to the people vpon Yoole day, the 25 of December, and wold have had the Lords of Counſell and Seſſion to have taken their Communion in Edinburgh that day ; but the peſt being found to be in the toune, the Seſſion roſe, and all the Lords went home to their ounge houſes. The King hearing therof wes angrie, thinking it could not be the peſt, be reaſon ſo few died, and it continowed ſo ſhort tyme ; therefore the King determined that all the Miniſters of Scotland ſould give the Communion on Paſche day following ; and quhoſoever refuſed to kneell and be conforme ſould be depoſed from his miniſtrie, without reſpect of perſons : Yet before that day the Marques of Hamilton died in the beginning of the moneth of March, before Paſche.

Archbiſhop Spottiſwood made ſome good acts concerning receaving the communion, and for intrant miniſters.

Hamilton dies.

The King departed this lyfe on Sunday the 27 day therof, and there wes ſuch a feirfull tempeſt of wind on Tuyſday efterhend, in the night, that deſtroyed and brack ſchipps in many harbories of the coaſtſyde ; and

King James VI. died, 27 March 1624, and buried 7 May thereafter.

the sea rose so high that many persons wer drowned in their houses and coalheuches also ; and more harme done by sea and land then can be expressed.

K. Charles I.

The King being dead, his sone Charles was proclaimed King that same day at fyve houres at night. The word of the King's death coming to Scotland, ali men wer aflaught,\* and fundrie of all estates, Nobles, Bischops, and others, as either feare of inconveniencie or hope of gaine and preferment moved them, went vp to King Charles, and those that had court and moyen about him, everie one to doe the best for themselves and their freinds.

K. James VI.  
buried.

The King James the Sixt was buried in a most princelie maner the 7 day of May, and the maner of his funeralls put in print ; and in Junij following, the King of France' sifter, Marie, came to England, and wes receaved as Queene, the King her husband meeting her at Dover with great solemnitie ; and quhen word thereof came to Edinburgh, there wer many cannons shott and bonfyres sett out.

Marie, Queene.

A fast.

In the moneth of July the pest raged in London, and in other parts about. The King had sent a great navie to sea, quhilk was made readie in King James' tyme ; and therefore word came to Scotland that the King had appoynted a solemne fast to be in his dominions for to stay the plague, and to prosper the armie that wes gone to sea : Quhilk wes kept, and other causes also ioyned, as the fervands of God thocht meit ; albeit there wes no relenting of the pestilence, shortlie ; for in the moneth of August following, there wer four thowfand and moe that died everie weeke in London, quherby it wes almost desolat ; and all the people fled out of it : And yet for all this, the King caused make a Proclamation at the croce of Edinburgh, in this same moneth, with found of trumpet, intimating to all his subiects in Scotland that he wold execute the lawes of the countrey against all Papists and Recufants, as also, he wold have all to conforme to the present established order of this Kirk, in giving obedience and observing the fyve Articles concluded in Perth

4000 a-weeke  
die in London.

Proclamation.

\* " The spirits of all men were on a sturre, through hope or feare, ioy or greife, as they were affected." Adv. MS. 34, 5, 14.

Assembly, and ratified in Parliament; and the disobeyers should be exemplary punished. Quhilk Proclamation, at such a tyme, made many to think otherwayes of the King then they did before.

In the moneth of September there was sett out in print a Declaration of the King's mynd concerning Papists and Not-conformers, and copies was affixed to mercat croces and Kirk doores in all burghes, efter proclamation had been made publictly; but good Christians wer discontented therewith.

Declaration.

In the moneth of October there was a Convention of the Estates mett in Edinburgh. The Earle of Niddisdail was comeing doune from the King with fundrie Articles to be proponed to the Estates: but they, fearing the inconvenient thereof, granted to the King a taxation of four hundred thousand merkes, together with the annuities of annuallrents that was condescendit vnto; but quhen the Earle came and proponed the King's Articles, they wer thought not to be reasonable, and therefore not granted vnto. Att this time also, the King made a great alteration in the Counsell and Session, for he wold have no counsellour to be vpon the Session but only the Chancellour and his oune Advocat.

Convention of Estates.

Taxation of 400,000 merkes Annuity.

Counsell and Session.

In the moneth of November a solemne Proclamation was maid at the mercat croce of Edinburgh, quherin the King revoketh all thinges done by his father, or his father's mother, in prejudice of the Crowne, causing this Revocation passe through the sealles; quhilk bredd a great feare of a great alteration to come, as indeed the effect proved. About this same tyme the King sent for some of the Nobilitie and some Bischops to come vnto him, that he might advyse with them how his Revocation should be followed furth. And, in the moneth of December the toune of Edinburgh was divyded in 4 quarters, making a severall parochin of every quarter, and two Ministers to everie Congregation, that Baptisme, the Lord's Supper, and Mariage, might be ministred to everie Congregation be their oune Ministers.

The King's Revocation.

Ed. [divided] in 4 parishes.

In the moneth of Febr<sup>y</sup>. 1626, the King's maiestie was crowned with great solemnity in England. And now, having made a great alter-

1626.  
K. Charles I.  
crowned in Eng-  
land.



Skeene, President.

Counsell 47;  
quorum 17.

17 Commissioners  
for Greivances.

Exchequer 15.

Convention.

Tythes.

Comission 16.

Erections.

ation in the Sessïon, [or Colledge of Iustice,\*] and put out fundrie noble-  
men, and put in others in their places, they sitt doune, and by manyest  
votes Sir James Skeene, [eldest sonne to Sir John Skeene, my Lord  
Clerk Register, quho wrote Regiam Majestatem, *De Verborum Sig-  
nificatione, &c.*,†] is made President, in the Earle of Melros rounge.  
The Sessïon being settled, the King sent doune a catalogue of those that  
he wold have Lords of his Privie Counsell, Earles, fundrie Bischops,  
Lordis, Officers of Estate, fourtie sevin in the haill; yet the Counsell to  
hold, if there wer fextein or seventein present, provyding the Chancelour  
or Officeris of Estate and his Advocat, with the Director of the Chance-  
larie, wer of that number. Then there wer 17 Commiffioners nominat  
for redressing of all greivances, quhilk wes in stead of that Court of Con-  
science in England; or any ten of them, the Chancelour alwayes being  
one of the 10, or, in his absence, the eldest Counsellour that could be  
present. Then 15 Commiffioners wer nominat for the King's Exchequer,  
or any 6 of them, the King's Thesaurer-depute being alwayes one of the  
6. In all thir Commiffions fundrie Bischops wer nominat to be of the  
number, that their credit and preferment might be the greater.

In the moneth of July, there was a great Convention appoynted be the  
King to be holden in Edinburgh. It resolved in this, that the King  
wold have everie man to have his oune teind, and all the teinds to be  
holden of the King; and there wer 4 Earles, 4 Bischops, 4 Barrons, and  
4 Burgeffes, to sitt ordinarlie vpon this Commiffion till it could be brought  
to some good conclusion. Quhilk Commiffion they accepted vpon them,  
and satt doune in August following, sumonding before them all posses-  
sours of teinds, to declair, What teinds they had, and how they hold  
them? About this same tyme also, all the Lords, almost, of the Erec-  
tions who had the teinds of Abbacies, went vp and agried with the King  
that they might have satisfactioun for their teinds, and they wold dimitt  
them to the King: quhervpon the Ministers of Edinburgh, and other  
Ministers of the countrey, being informed that the King wes to get in all

\* Added in Adv. MS. 34, 5, 14.

† *Ibid.*

the teinds, and wes to provyde for greater stipends for Minifters then they had, many Minifters began in their fermons to inveigh the noblemen and others who wold not quyt their teinds, being the Kirk patri-  
monie, and put them over into the King's hands to be employed for the maintenance of Minifters, and the poore, and other godlie vfes.

In the end of this year there wes a Convention of the Bifchops and other Minifters quhom they fent for in Edinburgh. The refolution quhilk they made knowen and tooke wes for to fend vp two Bifchops, Rofs and Murray, and two Minifters, M<sup>r</sup> Walter Whytfuird and M<sup>r</sup> William Struthers, to the King, to intreat his Maieftie to have mynd of the provision of the Kirks of Scotland, and to take order with the infolent Papifts that regairded not the order of the Kirk. There went vp alfo 3 Noblemen, Rothés, Linlithgow, and Lowdon, about this fame tyme, to make overtures to his Maieftie, quherby he might agrie with his fubiefts in the mater of Revocation ; but they came fmall fpeid. Yet there wer 25 Articles fent doune be the King to the Commiffioners, to fee quhat everie man that had teinds wold doe, according to thefe Articles.

Convention of  
Bifchops.

Revocation.

The Comiffioners and hail country conveyined in Edinburgh be a Proclamation made for that effect in the begining of Merch 1627 ; but no good wes done, becaus the Bifchop of St Androis wold not take vpon him to be Moderator at that meeting, but delayed to the Chancelour's home-coming out of England ; quherat the Minifters of Edinburgh and other Minifters wer offendit, feing they thocht the King's purpose wes fo good towards them. About this fame tyme alfo conveyined the Barrons, and fent vp Balcomie and Leys to the King to befeek his Maieftie that they wer not hurt in their teinds be the Noblemen that wer agrieing for themfelves.

1627.

The 25 of March wes Pafche day this yeare. The Communion wes given in Edinburgh in the Great Kirk. There wer not above 6 or 7 perfons that kneeled that day ; and fome of the Minifters kneeled not alfo.

Pafche day.  
Communion  
kneeling.

Proclamation.

In the moneth of Apryle there was a Proclamation sett out and printed, ordaining all Ministers, with the help of 2 or 3 of their best skilled parochiners, to try out the estate of every parochin according to the Articles proponed; and dyets appoynted to everie schyre to come into such and such places, according to the Presbyteries of Scotland, and put their tryell in writt, and give it in to such Commissioners as wer nominat to conveyne in the places quhair the Presbyteries mett, that Ministers and Schooles might be the better provyded, and the King also might get a yearlie rent of the teinds.

Valuation of Tythes.

In the moneth of May and Junij following, the Valuation of fundrie teinds and lands also wer given in be the Ministers and parochiners foir-faids to the Ministers appoynted, but yet not without disagreement betuixt the Noblemen and inferiour Barrons and Gentlemen, as they call them; quhill, in end, it wes concluded with common consent, that 2 of the Nobilitie, and 2 Barrons, and 2 Bischops, fould goe vp to the King, and meet at such a toun vpon the 13 day of July next, that none fould preveine another, and referre all differences betuixt them *simpliciter* to the King.

6 sent to the King.

A meeting of Bischops.

At this same tyme also, there was a meeting of some Bischops and Ministers written for, holden in Edinburgh, to conferre anent the effaires of the Kirk. Some feared that it fould stand for a Generall Assemblie; but the Bischop of St Androis came not to it, but wrote his excuse, and defyred the Bischop of Ross to moderat that meeting in his stead. It resolved in this, to send vp Commissioners to the King, to defyre his Maiestie to appoynt a free Generall Assemblie to be holden, quherof there wes so great neid. The Commissioners nominat wer the Bischop of Ross and M<sup>r</sup> Robert Scot, Minister at Glasgow. Also there wes a fast appoynted to be keeped the 2 Sabboths following; but the causes wer not sett doune nor agried vpon. It wes also condescended that there fould be 20 shillings tane of everie hundreth merks of everie Minister's stipend to beare the charges of thir Commissioners quhen they fould come back againe.

A Generall Assemblie soght.

Comissioners' charges.

Heritable Offices, Regalities, &c.

In the moneth of October, the King, having gotten many submitting their teinds to him, he declaires that he will have also all heritable

Offices, all Regalities, and all blensche-holden lands submitted vnto him ; and appoynted his Advocats to fie all men's rights concerning thir, that hee might resolve the better quhat to doe.

The Ministers wer charged *de novo* to give in the Valuations of the teinds and lands of their parochines more exactlie then at the first they wer given in ; and becaus the King came not great speid with all this dealing, he resolved that everie man sould have his oun teind vpon a reasonable pryce, and therefore all to come vnto the Commiffioners for that effect.

Tythes.

So, in the beginning of the year 1628, all men desyring to have their oun teinds, came in willinglie, and the Revocation past fast fordward.

1628.

When Pasche came this yeare in Apryle, the Communion wer not given in Edinburgh, be reason of a meeting agried vpon, quherin the haille Ministers, and two out of everie session that wer already conforme had agried to meet with 12 or 16 of such in Edinburgh as were not conforme, to advyse quhat way the distinction that wes among them might be removed. For the Ministers that wer last come to Edinburgh, M<sup>r</sup> Alex<sup>r</sup>. Thomfone and M<sup>r</sup> David Mitchell, wer earnest that the Communion sould be given in Edinburgh efter the good old maner, without kneelling ; so great reasoning being on all hands, they all appeare to be content that the Communion shal be so given ; but yet they thinke two things neidfull to be done, and that some be sent to the Bischop of Sanct-androis to fie quhat is his iudgment, feing the halfe of the toun of Edinburgh came not to the Communion the last year ; yet he wold not consent to their conclusion. The other wes, a letter to be sent to the King be all the Ministers, beseeching his Maiestie to give them leive to celebrat the Communion without kneelling, "quhilk we must doe," (say they ; ) "but zet, if the King consent not, we shal give yow all satisfaction, for we shal vrge none to kneele, neither shall kneele ourselfes." When this letter came to the King's hands he wes greatlie miscontent, and wold not deinzie the Ministers of Edinburgh with any answer ; but wrote a letter to the Bischop of St Androis to this effect :

Pasche Communion.

A meeting.

Some against kneeling.

King's Letter to the Bischops.

"Having received a letter from the Ministers of Edinburgh, quherin

they have desired vs to give way for exempting thair parochiniers from kneilling in taking of the Sacrament, contrair to ane act of Parliament : In that case we cannot but be exceedingly offended that they durst to presume to move vs against that course that wes so warrantable done, and that without your knowledge, who ar entrusted in a charge over them. Therefore our special pleasure is, that you convene those persons before you, and having tryed the trueth of this buffines, and cheife authors thereof, that you inflict such condigne punishment as may by this example make others forbear to doe the lyke hereafter : And continue your best endeavours to fettle that ordor quhilk wes formerlie established, quherby you shall doe vs most acceptable service. Whythall, 21 Apryle 1628."

Buckingham.

Thus the Communion wes not given in Edinburgh that yeare, but great appearance of alteration in England, be reason the Parliament there gat not libertie to keepe their wonted formes in trying of poynts of treason, such as wer layed to the Marqueis of Buckinghame's charge. The King also wes much buffied in getting releife to the Rochell, but gat it not done. And that same year, in August, Johne Feltoune flew the Duke of Buckinghame.

1629.  
Bruce confyned.

In the begining of the year following, the King wrote doune a letter to the Counsell, ordaining M<sup>r</sup> Robert Bruce to be confyned in his owne hous and two myles about it. The Ministers of Edinburgh wer thought to be the procurers of this letter, be reason that M<sup>r</sup> Robert Bruce preached in fundrie Kirks neer to the toune, and wold faine have taught in the toune of Edinburgh itselke : " For," (said he,) " I may avow that there is not a faithfull Minister of Edinburgh living now but I ; for they have all entred against the good order of our Kirk ; and I verilie thinke that thir Ministers that ar in Edinburgh ar greater enemies to the Gospell of Christ then the Bischops ar !"

Ed. Ministers.

King of Bohemia's sonne drowned.

At this same tyme, quhen M<sup>r</sup> Robert Bruce wes confyned, word came that the Prince Palatine's eldest sone wes drowned comeing be sea from the fight of a great pryze that the Hollanders had taken from the Spaniard.

In the moneth of February this year, the Ministers of Edinburgh re-

olved to give their people the Communion, becaus they gat it not the year preceeding ; but it was given with such confusion as was pitifull to fie, some of the Ministers kneelling, and some not.

Confused Communion.

This year 1629, in the moneth of July, there being many complaints of Ministers given in against Papists, the Bischops and some Ministers meeting in Edinburgh, to take order with such Papists whose names wer given vp to them, (for at this tyme the Marqueis of Huntlie had bein at Court, and the King had writtin to the Bischop of St Andrews in his favours, to spair him a whyle till he should get better resolution of his doubts ; ) their meeting resolved in this, to send vp M<sup>r</sup> Johne Maxwell, ane of the Ministers of Edinburgh, to Court, to fie quhat wes the King's will toward thir Papists : And quhen he came back, he broght with him the Instructions following, subscryvit be the King and be Sir W<sup>m</sup>. Alexander, his Maiestie's Secreter for Scotland :

Papists.

A meeting at Ed.

INSTRUCTIONS FOR THE CLERGIE OF SCOTLAND TO M<sup>r</sup> JOHNE MAXUELL,  
THEIR COMMISSIONER.

“ That they vse the Marqueis of Huntlie, and the Earles of Angus, Niddifdail, and Abercorne, with discretion, endeavouring by fair meanes to reclame them to the profest Religion, and not to proceffe them till his Maiestie be first acquaint therewith ; and if any of them give offence by their insolencie and contempt, his Maiestie will not suffer the least wrong in that kynd.

“ That the Archbischop of St Andrews consider the deduction of the proceffe led against Patricke Dickfone, servant to the Earle of Angus, that it be formallie deduced.

“ That Noblemen's wives quho ar popishlie affected be not excommunicat, provyding their husbands be answerable that they shall not receive Jesuits or Papists in their companie, nor give any publict scandall, but admitt conference as the Church shall appoynt. At Whythall, 6 Nov<sup>r</sup>. 1629.”

In this fame moneth of Nov<sup>r</sup>. there fell out a thing not to be omitted. B. Ballantyne.

Mr Robert Mel-  
vill at Culroose-

A Bifchop\* had made a funerall fermon at the buriall of a Nobleman, and wes thereafter to goe to Edinburgh; yet be intreatie of gentlemen who also wer at the buriall, he wes moved to take a night's lodging in a toune of his oune Diocie, quher there wer two resident Minifters; the one the actuall Minifter of the Congregation, (as they call them,) the other a free and plaine preachour of God's trueth; and albeit he had been a preachour many yeares before this, both learned and holie, yet he could not, neither wold, enter to be an actuall Minifter, except he had gotten it be a frie and lawfull admiffion. It wes reported to the Bifchop that the morrow wes this man's ordinar day to teach, and therefore it could be no fault to the Bifchop to ftay and hear him; quhervnto he confented, "for," (faid the Bifchop,) "I heare verie meikle good of him, that he is verie painfull in catechifing the people, vifiting fick perfons, and doing his calling faithfullie; and albeit I be not acquaint with himfelfe, I know that his father and myne wer of intiere acquaintance; and I wifhe that I might doe him any pleasure." The actuall Minifter of the Congregation hearing it, reported it all to his brother, upon the morne, quhen he wes comeing efter the 2d bell to preach, thinking therby to move him not to fpeake any thing publictlye againft the Bifchop, for he knew this his brother had particularlie inveyed againft publict offenders publictlye in his fermon before, in that fame Kirk, and in other Kirks alfo. After that they had fundred, and the Minifter began to meditat vpon his doctrine that he wes to delyver, inftantlie there came in his mynd ane obfervation quhilk he thocht he behooved to vtter againft the Bifchop; and yet begins to difput the mater with himfelfe: "If I vtter this publictlye, I neid never looke for favour at this Bifchop's hands, nor no other; and zet how darre I conceill that word of trueth quhilk God hes put in my heart?" So, not knowing quhat to doe, as he wes going to the pulpit, he put vp this fcrete prayer

\* In Adv. MS. 34, 5, 14, this relation is thus commenced:—"M<sup>r</sup> Adam Ballantyne, Bifchop of Dumblane, returning to Ed<sup>n</sup>. from the buriall of a nobleman, whose funerall fermon he had made, lodged in Culroose, quhair M<sup>r</sup> Robert Melvill was a fellow helper to the actuall Minifter; but M<sup>r</sup> Robert, without a frie and lawfull entrie, wold not be admitted to that calling."

to God : " Lord, teach me quhat I shall doe, and either make me to vtter this trueth, or not to vtter it, as Thow shall thinke meittest for Thy glorie, and the edification of Thy people !" The text of Scripture quhilk he handled that day, in his ordinar doctrine, wes Acts viii. 32 : Thir ar the words : " Now, the place of Scripture quhilk he read was this, ' He wes ledde as a scheepe to the slaughter, and lyke a lamb dumbe before his shearer, so opened he not his mouth. In his humilitie his iudgment hath bein exalted, but who shall declair his generation ?' " Efter he had handled thir words, and observed many good instructions, he concluded his sermon this way : " Wee sie heer the way and maner quherby our Lord went to his glorie, to witt, be humilitie and sufferings : Looke Phil. ii. 5, 6, for proving it. His humilitie and sufferings wer for a short tyme ; His glorie is eternall ! So we that ar His members, if we wold reigne in glorie with Him, let ws humble our selves and suffer with Him ; seing the way to that eternall glorie is by humilitie and sufferings ; lykeas the way to eternall shame is when men takes honours to themselves, in this life, against God's word, as yee, Sir, and the rest of your brethren that hes taken lordships to your selves in God's Kirk ! Yow inioy honours, indeid, for a short tyme ; but your shame and paine shall be eternall, except yow repent ! I speake it in love, and sayes it againe, though I should never speake more from this place, That zow and the rest of zow that beare doune God's servants, and compts them fooles for suffering for such things as they suffer for, that one day zow shall compt them wyfe and yourselfes fooles, that for so short preferment and small profits hes broght your selves to endles shame and torment in the hellis, except in tyme zow and they repent, quhilk we wold be all glad to see, if it wer the Lord's will !"

Speakes to the  
Bischope from  
pulpit.

In the meane tyme, quhen thir words wer spocken to the Bischope, he lifted vp his eyes to heaven, as thogh he had been moved with them ; but quhen he came out of the Kirk, he declaired himselfe extreamlie angry, seing some persones there quho wer opposit to Bischops, with a silenced Minister among them ; and with great difficultie wes he moved to stay and take his dinner, before he went to Edinburgh : And albeit he had good counsell to misken all that wes spocken, becaus the speaker



protested that he spacke all in love, and quhilk all that heard him thought no otherwayes, yet he wes no way content that he fould preach publict-  
lie in that place. Yet, efter great dealling with him in Edinburgh and  
at other good occasions, at length he wes content to overfie, and misken  
the mater, albeit, as he said, he knew the rest of the Bischops wold be  
discontent with him ; and no mervell he did so, feing he wes somtyme a  
great opposit to Bischops himselfe, and the Minister that vttered the  
doctrine had no stipend nor ordinarie provision for all his paines.

In the moneth of December following, M<sup>r</sup> Jo<sup>a</sup>. Maxuell taught the  
Yoole fermon in Edinburgh in the Litle Kirk, vsing not only bitter invec-  
tions, but also curses against them that wold not keepe such holie dayes ;  
yet M<sup>r</sup> David Foster, [Forrester,] in Leith, that same day taught the  
contrair doctrine ; albeit this wes the pittifull case of our Kirk at this  
tyme, that Ministers oppositlie taught against other. Yet heering many  
wer comforted, that there wer some to stand in the gape, and speake the  
trueth frielie.

Maxwell.  
Yoole.

Forrester.

1630.  
Charles II. borne.

In the year of God 1630, litle alteration wes in our Kirk. In the  
moneth of May, the 29 day therof, the Queene wes delyvered of a man-  
chylde, and great ioy in all thir kingdomes therfore.

Convention of  
Estates.

In July the Convention of Estates held in Edinburgh. There wes a  
great taxation concluded to be given to the King. There wer also  
Greivances given in to the Convention be Noblemen, Barrons, and Bur-  
gessees, to get some good done in the Kirk affaires :

Greivances.

Oathes.

1. That Bischops fould be stayed in takeing oathes and subscryptions  
of young men that entred into the ministrie, quherby it came to passe that  
Patrones could not get qualified men to enter into the ministrie, and  
then there wes neither reason nor law for their doing.

Ministers.

2. That Ministers who wer weill qualified and casten out of their mi-  
nistrie for Not-conformitie might be entred to their places, and vnwor-  
thie men removed from the samen.

5 Articles.

3. That the fyve Articles concludit in the last Parliament might be  
left to the libertie of the subiect, feing they ar profest to be things in-  
different.

Other Articles wer also spoken of, in great modestie, and with great and good reasons weill backed, that the Bischops may perceave that there wer many good subiects that lyked not their proceedings. Yet, efter the Counsell and the King's Commiffioners, the Earle of Monteith and Sir W<sup>m</sup>. Alexander, had conferred together, the Convention diffolved, and the greivances wer deferred to another tyme.

In the end of this yere, there was a booke printed, intituled "Sion's Plea against Prelats." There was searck made in England quho sould be the author of it. In end he was found to be a Scottishman borne, called M<sup>r</sup> Alex<sup>r</sup>. Lightoune. The Bischops had silenced him, and now he was a profest Doctor of Medicine. They gave him fair words and promifes not to deale rigorousslie with him, if he wold confesse the trueth; but efter that he had confessed, they imprifoned him and dealt verie severelie with him in scourgeing him through a parte of the toune of London, and mangling him in his face, and nayling his eares to posts; and efter long imprifonment, moyen wes gotten to releive him, quhen they thought that he wold not leive. Yet he cured himselfe as weill as he could, and kept himselfe quyet. Many heiring hereof, defyred to sie and read his booke; quherby they wer informed of many things quhilk they knew not before.

And for the estate of our Kirk at home, Edinburgh hes now four severall Kirks, and two Minifters in every Kirk; and hes by ane act of Parliament adioyned to them all the houses and people dwelling within the Ports of Edinburgh quhilk appertained before: Some of them dwelling within the West Port appertained to St Cuthbert's Kirk, and some of them dwelling in the East end of the Cowgate appertained to Halyruidhouse or the Abbey Kirk.

The names of the Minifters of Edinburgh for the tyme: For the South-West Kirk, called comonlie the Gray Freir's Kirk, M<sup>r</sup> Andrew Ramfey, M<sup>r</sup> James Fairlie: For the Great Kirk, called comonlie St Geillis Kirk, M<sup>r</sup> W<sup>m</sup>. Struthers, M<sup>r</sup> Alex<sup>r</sup>. Thomfone: For the North-East Kirk, called comonlie the Colledge Kirk, M<sup>r</sup> Thomas Sydserff, M<sup>r</sup> Harie Rollock: For the Litle Kirk of St Geillis, or the Easter Kirk, M<sup>r</sup>

Lighton.

In Ed<sup>r</sup>. 4 Kirks,  
8 Minifters.

John Maxwell, M<sup>r</sup> David Mitchell : [Foirby the Principall of the College, and Professer of Divinitie.\*]

1631.

In the year of God 1631, the Revocation was fast going forward, and all men wer going with the titulars to haue their oune teinds ; and the King wes resolved he wold have his annuitie of them this year. There wes also a brute that the King wold have the Psalmes translated be his father to be receaved in the Kirk of Scotland ; and some of the bookes wer delyvered to Presbyteries, that Ministers might advyse concerning the goodnes of the translation, or badnes, and report their iudgments to the Diocesian Assemblies ; but that mater lay over for a while.

King James VI.  
Psalmes.

Sweden.

In this tyme also there wes great talking of the King of Sweden's incomeing to Germany, to helpe the Princes there, and vindicat them from the tyrannie of the Emperour. His wonderfull victories wer spokken of in all places, and put in print ; which no doubt did much good for the countreys, and held ws in the greater peace and quyetnes both in Kirk and Commonwealth. Yet the Emperour wracked all that he could ; and there wer Ministers with their wyfes, and other professours also, quho wer compelled to flie out of Bohemia, their houses being brunt : And they being broght to great necessitie, a supplication wes given in to the King's Counsell to gather a contribution in this kingdome for their support ; quhilk wes begun to be done this yeare, and the small thing that wes sent came to those distressed sancts in verie due tyme, as their testimonie sent back declaired, beseeeking ws to send them further support ; but it wes slowlie done, or not done at all, becaus it wes supposed that the King of Swaden had obtained releife and saiftie to them all.

A Contribution  
for Bohemians.

Marie the King's  
daughter borne.  
Youll Commu-  
nion opposed.

In the end of this yeare, the 3 of Nov<sup>r</sup>. the Queine wes lighter of a daughter, called Marie ; and in the moneth of Dec<sup>r</sup>. Youll day falling vpon a Sabboth day, some of the Ministers of Edinburgh, having examined their people before, thocht it best to give them the Communion that day ; but their colleagues and their elders wer against them quho

\* This addition, with the descriptive names of the respective Kirks, taken from Adv. MS. 34, 5, 14.

wer of this mynd, so they could not get it done ; but they, being discontented, inveyhed against them as thogh ane evill turne had beene done vnto them.

In the year 1632, in the moneth of March, the Bischops who had been vp at Court, and M<sup>r</sup> Jo<sup>n</sup>. Maxwell, returned from England : Their purpofes wer kept clofe. Yet in the moneth of May following, there wer some of the most zealous and godlie Ministers in Ireland put from their ministrie and places, namelie, M<sup>r</sup> Jo<sup>n</sup>. Livingstoun, M<sup>r</sup> Rob<sup>t</sup>. Blair, M<sup>r</sup> George Dumbar, M<sup>r</sup> Josiah Welsche, and others ; becaus the King wes informed that they wer likelie to bring in a new sect of Religion in that kingdome.\* For indeid all that people wer wonderfullie drawn to God, and so moved to repent their sinnes and walke in holiness and great sinceritie of conversation, that their pastors could not say that there wer any almost of their people but wer good Christians, quhilk maid the Bischops affrayed that if Religion so flourished in that kingdome, they wold be altogether difesteemed, and Puritanisme (as they call it) wold abound in all the King's dominions. There wes great moyen made for them to get them reponed to their places ; and the Primat of Ireland wold have showed them favour, but he might not, be reason the King's maiestie wes so informed of them before hand.

Blair, Living-  
stoun, Dumbar,  
Welsche.

In the moneth of August this yere, the toun of Edinburgh, being earneftlie defyred be their Ministers to provyde another houe for to be a Tolbuithe, then a part of the Kirk quher God's word sould be preached, and quhilk sould be a houe of prayer, began and founded a faire great houe, to be a houe for holding of Parliaments, and that the Session sould sitt in, and wer verie buffie in doing of that worke : Yet, in October following, on a day of fasting and humiliation, a bairne playing on the walles of the houe fell doune and wes wounded to the death ; quhilk many thocht to be ominous to have a houe founded with blood on such a day.

Parliament  
House.

A bairne killed  
by a fall.

\* M<sup>r</sup> William Row adds in Adv. MS. 34, 5, 14, (" I doubt not to affirme these wer all guiltie of the heresie of Aerina, viz. *Idem est Presbyter qui Episcopus* !")

Yoolle, Sydserffe  
modest.

When Yuill came, this year, it fell M<sup>r</sup> Thomas Sydferff to teach that fermon in the Gray Freir's Kirk. Many mervelled that he taught so modestlie quho vsed to be so vehement at other tymes. Some imputed it to one cause and some to another. Howsoever it wes, word wes rif-  
Gustarus' death. ing of the King of Swaden at this tyme ; and so it fell out to prove true, albeit it wes vncertaine many weeks after the word raise, whither he wes dead or not.

Charles I. crowned.  
Parliament.

In this year, 1633, King Charles came to Scotland. He caused a Proclamation to be maid that he wold hold a Parliament in Edinburgh in the moneth of Junij after his entrie and coronation. In the proclama- tion it wes appoynted that all quho had greivances to give in they sould be delyvered to his Clerk-Register, Sir Johne Hay, that he might give them to the Lords of the Articles to be confidered, before they wer pre- sented to the Parliament. M<sup>r</sup> Thomas Hogge, Minister at Dyfert, al- beit now violentlie put from his ministrie, penned some Greivances and Petitions to be given in, fixe in number, as followes :

“GREIVANCES AND PETITIONS CONCERNING THE DISORDERED ESTATE  
OF THE REFORMED KIRK WITHIN THIS REALME OF SCOTLAND, PRE-  
SENTED VPON THE 24 OF MAY BE ME, M<sup>r</sup> THOMAS HOGGE, MINISTER  
OF THE EVANGELL, IN MY OUNE NAME, AND IN THE NAME OF  
OTHERS OF THE MINISTRIE LYKWAYES GREIVED, TO SIR JOHNE  
HAY, CLERK OF REGISTER, TO BE PRESENTED BE HIM TO SUCH AS  
AUGHT, ACCORDING TO THE ORDER APPOYNTED, TO CONSIDER  
THEM ; THAT THEREAFTER THEY MAY BE PRESENTED TO HIS MA-  
JESTIE AND ESTATES WHICH AR TO BE ASSEMBLED AT THE NEXT  
PARLIAMENT.

“The opportunitie of this solemne meeting of your gracious Maiestie and the honorable Eftates conveened in this High Court of Parliament, and the confcience of our duetie to God and the Reformed Kirk within the

realme of Scotland, quher we serve in our ministrie, constraines ws to present, in all humilitie, to your Highnes and Estates presentlie assembled, these our iust Greivances and reasonable Petitions following :—

“ 1st. Abeit Vote in Parliament was not absolutlie granted to Ministers provyded to Prelacies, but only vpon such conditions as his Highnes, of happie memorie, and the Generall Assemblies of the Kirk, sould agrie vpon, quhilk is evident by the remitt and provision expresse in the act of parliament holden in Edinburgh in December 1617 ; and albeit the maner of election and commission to the office of Commisionarie, and the particular conditions and pactions [cautions] to be observed be Ministers, voters in Parliament in name of the Kirk, efter long disputation, wer agreid vpon by his Maiestie, present in persone, and Generall Assemblie, and wer appoynted be them to be insert in the bodie of the act of parliament which wes to be maid concerning that purpose ; some Ministers, notwithstanding, have bein and ar admitted to vote in Parliament, in name of the Kirk, als absolutlie as if the act of parliament did not containe such reference, and as if his Maiestie and the Generall Assemblie had not agreid vpon the maner of election and admision to that office, or vpon any limitations ; quherby the Kirk hath sustained great hurt and preiudice in her liberties and priviledges, and speciallie by the frequent transgression of the first of the conditions, altho’ grounded vpon the verie law of nature and nations, that nothing be proponed be them in Parliament, Counsell, or Convention, in name of the Kirk, without expresse warrand and direction from the Kirk, and such things as he fall answer for to be for the weill of the Kirk, vnder the paine of deposition from his office ; neither fall he keepe silence, nor consent to any of the said conventions, to any thing that may be preiudiciall to the weill and libertie of the Kirk, vnder the same paine : And the 2d, That he shall be bound, at everie Generall Assemblie, to give ane accompt anent the discharge of his commission since the Assemblie preceeding, and fall submit himselfe to their censure, and stand to their determination quhat forever, without appellation, and fall seeke and obtaine ratification of his doings at the said Assemblie, vnder the paine of infamie and excommunication. Therefore, our humble Supplication is, that the execution of

1 Greivance.  
Voters in Parl’.

the acts of parliament of maters belonging to the Kirk, of which they have voted in name of the Kirk, without authoritie or allowance from the Generall Assemblies of the Kirk, be suspended till the Kirk be heard ; and that in tyme comeing Ministers have noe vtherwayes Vote in Parliament but according to the provision of the act of parliament, and the order of their entrie to their office of that commiffion, and limitations foir-faid, agreed vpon as said is.

2 Greivance.

“ 2dly. Seing ratifications of Acts and Constitutions of the Kirk cannot be construed to be a benefite or favour to the Kirk, vnlesse the ratifications passe according to the meaning of the Kirk, and tenour of the saids acts and constitutions, without omission, addition, or alteration of clauses, articles, or words of importance ; and in ratification of the Assemblie holden at Glasgow anno 1610, which passed in parliament holden in 1612, vnder the name of explanations, fundrie clauses and articles, as the subiectione of Bischops in all things concerning their lyfe, conversation, office, and benefice, to the censure of the Generall Assemblie, their censure of Bischops in case they stay the censure of excommunication, the continwing the exercise of doctrine weeklie, the necessitie of testificat and assistance of the bounds for the admission of Ministers, ar omitted ; and other clauses and articles ar added and insert, as the different degrees of Archbischops and Bischops, the power of giving collation of benefices to Bischops, the disposing of benefices falling in their hands *iure devoluto*, the appoynting of Moderators in Diocesian Synods in case of their absence, and some words of the oath, ar changed : By which omissions, additions, and alterations, the Kirk hath sustained and doth susteine great hurt in her iurisdiction and discipline. Our humble desire therefore is, that the Kirk may be liberat from the preiudice of those omissions, additions, and alterations of the act foirsaid.

Act 1610, wrong  
ratified 1612.

3 Greivance.

“ 3dly. Notwithstanding, the Generall Assemblies have been holden from the tyme of our Reformation till the 1603 yeare of God, once everie yeare, and oftner *pro re nata*, [and this was established in Parliament, 1592,] Provinciall Assemblies twyce everie yeare ; quhilk Meetings for exercise, and Presbyteries everie weeke for maters to be treated in them *respective*, and thir liberties, wer ratified in Parliament anno 1592 : And by

that, as a most powerfull meane, (bleſſed be God,) peace and puritie of Religion was intertaind; and in the Affembly holden at Glaſgow, anno 1610, quhen Commiſſioners, voters in parliament, provyded to Prelacies, wer made lyable to the cenſure of the Generall Affemblies, it was acknowledged that the neceſſitie craved a yearlie Generall Affembly, and the Miniſters wer then affured that that libertie wold be granted vpon their requeaſt; quherby they wer induced to condeſcend ſo far to the act then made as they did, which act beareth in the verie entrie therof, a requeaſt to his Maieſtie that a Generall Affembly may be holden in all tymes coming once in the year, or preceiſſie at a fett or certaine tyme: Nevertheles, the wonted liberties of holding Generall Affemblies ar ſuppreſſed, the Provinciall Synods confounded, Preſbyteries in a great part diſordered and neglected; quherby diviſions have entred in the Kirk, Miniſters have become negligent in their callings, and ſcandalous in their lyves, the godlie ar heavilie greived, the weake ar ſcandalized, erroneous doctrine is delivered in Kirks and ſchooles without controlment, the Commiſſioners voters in Parliament lye vntryed and vncenſured, and Atheiſme, profanitie, and Poprie, increaſe. Our humble deſire is, therefore, that the acts of parliament made in favours of the Kirk Affemblies, and ſpeciallie the act of parliament holden at Edinburgh in Jan<sup>y</sup>. 1592, be renewed and ratified in this preſent parliament.

“4thly. Notwithſtanding the Obſervation of Feſtivall dayes, Privat Baptiſme, Privat Comunion, Epiſcopall Confirmation of Children, have been reiectd by this our Reformed Kirk ſince the beginning of the Reformation; and it hath been declaired by act of parliament in the year 1567, that ſuch only wer acknowledged members of the Reformed Kirk as did participat of the Sacraments as they wer then rightlie miniſtrat, quhilk wes without kneeling in the act of receaving the Sacramentall elements of the Supper, or imediat diſpenſing of the ſame to euerie communicant be the Miniſter; and that it wes ſtatute and ordained in the ſame parliament, that all Kings ſould give their oath at their Coronation to maintaine the Religion then profeſſed, and that forme of the miniſtration of the Sacrament that then wes uſed; nevertheles, Paſtors and people adhereing to that former profeſſion and prac-

4 Greivance.  
5 Articles at  
Perth.



tife are nick-named Puritanes, and threatned not with any good warrand, but beyde the tenour of the act of Perth Assemblie, which contained no strait iniunction, and contrare to the meaning of voters and to the proceeding of that Assemblie, quher it wes professed that none sould be pressed with obedience to that act. Therefore we humbly crave, that by ratification of the acts of parliament made before that Assemblie, and by such wayes as fall seeme good to your gracious Maiestie and honourable Estates assembled, your Maiestie's good people, Pastours and professours, may both be purged from such foull aspersions, and may be freed from great dangers and feares which may incurre by reason of that act of Perth.

5 Greivance.  
Be Oathes to  
intrants.

"5thly. Albeit it be determined be the Generall Assemblies of this our Reformed Kirk, quhat Oathes the Ministers sould take at the tyme of their Admiffion or Ordination; yet that it is a new kynd of forme, devysed and vrged by the admitters and ordainers vpon intrants to the ministrie, togither with subscription to certaine Articles devysed be them, without direction or warrand from any Assemblie of the Kirk, yea or act of parliament, quherby the entrie of the ministrie is shut vpon the best qualified, and others lesse able ar obtruded upon the people, to their great greife and hazard of their foules. Our humble suit therefore is, that all such Oathes and subscriptions vrged upon Ministers at their entrie or transplantation may be discharged.

6 Greivance.  
High Commis-  
sion.

"6thly. Notwithstanding there be constitutions of the Kirk and lawes of the countrey for Censuring of Ministers before the ordinar Iudicatories Ecclesiasticall, yet, contrare to that order, Ministers are suspended [and] silenced, and that for maters meer Ecclesiasticall, before other iudicatories which ar not established be order of the Kirk and country. Therefore our humble Petition is, that Ministers deserving censure be no otherwayes censured for ecclesiasticks then the ordor of the Kirk doth prescryve; and that such as ar otherwayes displaced be suffered to serue in their ministrie as before."

Greivances given  
to the Clerk-Reg-  
ister.

Thir Greivances, penned be M<sup>r</sup> Thomas Hogge, and allowed be fundrie of the faithfull Ministers of this realme, he gave them in first in

due tyme to the foirsaid Clerk of Register, who had no will to receave them, but cleirly vttered his discontentment ; and therefore, this being feared, M<sup>r</sup> Thomas Hog brings a notar with him, and before witnesses, gave them in to the Clerk-Register, taking ane document within the notar's hand of his doing : And perceaving cleirly that the Clerk-Register was nowayes willing to further this good cause, he resolves to awaite vpon the King's maiestie's incomeing to the contrey, and at the best occasion to present them to the King himselfe ; quhilk he did quhen the King came to Dalkeith, the 13 day of Junij. But the King looked not upon them, but gave them to some that stood beyde him, and then maid his entrie to Edinburgh on Setturday the 15 day of Junij 1633 ; quher they fand great contentment in all things : For Edinburgh had maid great preparation for his Maiestie with great coist and expenffes.

To the King at  
Dalkeith.

King Charles  
came to Edin-  
burgh on the 15  
Junij 1633.

On the Sabbath following, he remained in his Palace at Halyruid-hous, and heard preaching there.

The day efterhend, Mononday the 17 day, he came from his Palace and went vp to the Castell, staying there that day and all that night.

Vpon Tuyfday the 18 day he came from the Castell to the Abbey Kirk of Halyruidhouse, quhilk wes magnifictly prepared for the purpose ; and there wes solemnlie Crouned, with such rites, ceremonies, and forms, as maid many good Christians to admire such things to be vsed in this Reformed Kirk.

Crouned.

At the King's Coronation Doctor Lyndesay, Bischop of Brechin, taught a sermon, quherin he had fundrie good exhortations to his Maiestie for the weill of this Kirk and kingdome ; but so generallie vttered that they might have been applied divers wayes.

Brechin  
preached.

Thurfday the 20 day of Junij the Parliament rode glorioufly, and the Lords of the Articles chosen ; but no mention of any Greivances given in be M<sup>r</sup> Thomas Hogge, as said is ; quhilk maid many that knew the Greivances and the Petitions humbly craved of the King, seing no good effect to come thereof, to conceave a feare that God's Kirk wold get litle comfort at this Parliament : And therefore, some Noblemen weill affected to Religion went to the King and spacke him, in a wyse and godly maner, to take vprightly the estate of the Kirk and king-

Parl. rydes.

dome in this countrey, quhilk he tooke in good part ; and after he had spocken with some Bifchops, (for he broght two out of England with him,) he wes discontent that he had so hearkened to the Noblemen that fpacke with him.

Junij 23, Saboth.

The Parliament conveyned and fatt all this weeke ; and on the Sabboth, the 23 of Junij, the King came vp to the Great Kirk of Edinburgh to heare fermon. And efter he wes fet doune in his ounge loft, the ordinar Reader of that Kirk, being reading the word of God and finging the Pfalmes, as the vse is before the fermon, M<sup>r</sup> Jo<sup>n</sup>. Maxuell, who wes latelie ane of the ordinar Ministers of Edinburgh, but now maid Bifchop of Ross, came doune from the King's loft, and caused the ordinar Reader of that Kirk remove from his place, and therein fatt down two English Chaplanes cled with surplices ; and they, with the help of other Chaplanes and Bifchops there present, said their English Service : And then came in M<sup>r</sup> Johne Guthrie, who also had bein one of the ordinar Ministers of Edinburgh, and wes now maid Bifchop of Murray, clad with a surplice, went vp to the pulpit and taught a fermon there.

Surplice.

Service-booke.

Guthrie in Sur-  
plice.

Many mervelled to hear and fie fuch things openlie avowed and done in this Kirk, without any warrand or occasion offered to them to alter the order of this Kirk ; and, as wes reported, the King himfelfe giving him fmall thanks therfore.

The Banquet.

The fermon being endit, the King and all his Nobles goes to the Banquet-houfe prepared be the toune of Edinburgh, that there they might feist him. The Banquet-houfe wes neer to the Kirk ; and therefore feing there wes in tyme of dinner fuch a great noyse be found of trumpets and vther vnvfuall playing and finging, yea and cannons fchotting, there wes no fermon at efternoone either in the Great Kirk or in the Litle Kirk befyde the fame.

No Sermon af-  
ternoone.

Inhibition.

In the week following, the Lords of the Articles daylie fatt, and the King came vp daylie from the Palace and fatt with them. In the quhilk tyme, the Commiffioners both of barrons and burgefles wer inhibited be the King to have any meeting contrar to the forme practifed in all others parliaments before : Quherat they conceaving a fear that matters

should not goe right, and hearing that the Lords of the Articles had concluded among them fundrie things that wer ane evident hurt both to Kirk and countrey, they penned a Supplication quhilk wes to be subscribed be many both of the Nobilitie, Barrons, and Burgeffes, to be delivered to the King before the last day of the Parliament ; yet the mater being knowen they wer prevented ; and this Supplication, following, wes not given in at that tyme, yet the number of them wes weill knowen in their votes in open Parliament :

“ TO THE KING’S MOST EXCELLENT MAIESTIE,  
THE HUMBLE SUPPLICATION OF THE LORDS AND COMMISSIONERS OF  
PARLIAMENT VNDERSUBSCRYVEING.

“ Forasmuch your Maiestie’s supplicants being ignorant of the most part Supplication. of the conclusions taken by the Lords of the Articles, and not acquainted with the reasons of such of the saids conclusions as they have gott notice of, feare to become obnoxious to your Maiestie’s dislyke, and possible also to the censure of your second conceptions ; but they be constrained without any sort of advysement to expresse of a suddaine their opinions in the saidis purpofes : Seing lykewayes, if your Maiestie should remaine either still vnacquainted with or possessed with a preiudice of the reasons for quhilk they cannot but dissaffent from some of the conclusions quherof they have gotten notice, till that be shewed to them some moe reasons for the samen then as yet your Petitioners have heard, or doe conceave, your Maiestie might be in danger to losse that love of your subjects which is founded on their confidence of your Maiestie’s approbation of such their actions and opinions as are iustifieable in reason. The Supplicants, therefore, humbly beseech your Maiestie to witchafe [vouchsafe] and consider quhat is heirto annexed, for which they cannot consent to the Articles quherof they have gotten information concerning some Church buffines, annualrents, and the extraordinar taxation ; and to give order that notice and copies be given to the Petitioners of the remanent conclusions taken, before their votes be craved in Parliament, that they may give the samen als consideratlie as becomes the greatnes

of the buffines and the dutie of honest men assembled in Parliament by your Maiestie's authoritie : So fall your Petitioners be encouraged, as in duetie bound, to pray for your Maiestie's long and happie regne."

[REASONS ANNEXED TO THE ABOVE SUPPLICATION.]

Novations in the Church.

"I. The Petitioners ar informed that the Articles concerning Church buffines doe bear the Ratification of divers particulars which have bred great division and many evils in the Kirk, and also the imposition of other things reiectet at the Reformation, and never since received ; quherby vndoubtedlie the foirfaid evils and divisions fall be increased. The Petitioners therefore thinks that the enacting of such thinges wold seeme iniurious in itt selfe, diminishe in the hearts of many good subiects that affection to your Maiestie which is founded in their opinion of your goodnes and wisdome, not to ratifie such acts, nor to innovat any thing in the Church, without the consent of Churchmen lawfullie assembled.

Annualrents.

"II. As for the act touching Annualrents, feing by the condition of a fyft part of all annualrents to your Maiestie, no vses granted to any of your Maiestie's subiects, and so many evils are introduced as ar obvious to everie one ; and we are readie at large to represent to your Maiestie, the Petitioners cannot consent to that Article touching annualrents, till the reasons be heard and satisfied.

Taxations.

"III. As for the extraordinar Taxation of Annuells begun in the Parliament holden in the year of God 1621, forasmuch as the Commiffioners then, in name of King James, promised that it sould never be craved efter that tyme, and feing it was then granted for supplie of the Palatinat ; notwithstanding quherof, it hes ever bein continued since, and it is found by experience that it hath yeilded litle benefite to your Maiestie, that it is such a inquisition in men's estates as is not practised in any other Christian nation, and makes our nation contemptible by the discoverie maid thereby of the povertie thereof, and gives occasion to the distresse of innumerable persons of good respect, hurried vp and doune by the occasions of the Commiffions for the concealed annuellis :

For those reasons the Petitioners cannot see how they shall consent to the Article maid for continuance of the saids taxations.

“ These Reasons the Supplicants humbly submit to your Majesty’s judgment, with protestation to forgoe the same quhersoever they shall see better reasons for consenting to the saids Articles then those they have heir sett downe ; and are ready to expresse farther for their opinions against the expedience of them at this tyme : Wishing also, in all humilitie, your Majesty would be pleased to consider whether it be expedient that such persons, as have entrance in the good or evill of this kingdome should have proxies for the making of the lawes in this nation, and that such as by acts of parliament are incapable to be members of any Court or Iudicatories within this kingdome should be admitted to be members in this High Court of Parliament.”

Proxies.

Men incapable.

By \* many men’s expectation, and before this Supplication could be subscribed be so many as were verie willing so to doe, the Parliament rode and ended on Fryday the 23 of Junij : And when the Articles came to be voted, the King, perceiving that there would be some contrair to them, takes pen and with his owne hand noted the votes, quherby, no doubt, many were affrayed to vote according to their conscience.

Parl. ends.

King marks the votes.

Some of the Nobilitie voted especiallie against the Articles concluded anent Church buffines, but would have consented to other Articles anent Annualrents and such things ; yet being all put together, they behooved to vote against all or consent to all. My Lord Melvill, ane aged and good nobleman, said, both wisely and gravely, “ I disagree from these Articles concluded against the former order of this Kirk, because your Majesty’s father, of good memorie, after he had sworn himselfe, caused me and all the kingdome to sweare and subscribe to The Confession of Faith that was then sett downe ; quherin all thir thinges that now are coming in are reiected be our Kirk !” Quhill speach made the King pause a while, but he could make no answer.

Lord Melvill.

\* That is, contrary to.

Articles con-  
cluded.

So, in end, quhat be the King's acting the part of the Clerk, to overawe the Parliament ; quhat be his sharpe speaches to fundrie of the well affected Nobilitie and gentrie ; quhat be proxes and other the lyke meanes, be pluralitie of votes, all the Articles concluded by the Lords of the Articles wer concluded also in open Parliament. But the negative votes wer thought be some to have equalled the affirmative ; and a worthie gentleman stood vp and quarrelled the Clerk-Register for not marking the votes rightlie : But the King, quho also had marked them himselfe, the lyke quherof was not practised to the knowledge of any living, commanded the gentleman to be silent, or ellis vpon the perrell of his lyfe make that good quhilk he had spocken : Quhervpon the gentleman satt doune and wes silent.

Parliament rydes.

The Parliament thus ending to the King's contentment, the cannons shott abundantlie from the Castell, and the Parliament rode doune to the Abbey againe.

Ministers of thrie  
sorts.

In all this tyme of the Parliament there were many Ministers in the toune, some attending Bischops, as Deans and Doctours, and others of their iudgment ; some few conveining and crying to God for help in such a neidful tyme, quhilk no doubt wanted not the ounie good effect, as evidently appeared in the voters ; and some of a mid-fort, that wist not quhat way to inclyne, but wer idle spectators to sie how maters would goe.

Ed. Ministers.

In all this tyme, and quhill the King past out of the countrey, the Ministers of Edinburgh wer great courteours with the King and with the Bischop of London, quho wes ever with the King, counselling him in all things, and be their moyen made other countrey Ministers to get a kisse of the King's hand, alleadging that they wer both wyse men and great schollers, able to doe his Maiestie verie good service ; yet shortlie after, they wer ashamed of their speeches, becaus they wer disappoynted of their expectation in the persone of some.

The King's Pro-  
grease.

In the beginning of July, the King's maiestie goes out of Edinburgh to his Progreffe through the speciall Tounes of this kingdome, quhilk he resolved to sie, and quher he had his Palaces and Parkes : And returning to Edin'. out of Falkland, he came to Bruntland, and past over to

Leith in a pinnage of his oun; but the day being somewhat tempestuous, many going over the water at that tyme, ane litle boat, quherin ther wer fundrie Englishmen, the King's servants, and rich coffers, wer drowned in fight of the King's pinnage, which made the King melancholious that night. And quhen he went out of Edinburgh homeward, he remembred that at his incomeing he had gotten fyre, for thier wer some houses burnt in Dalkeith, and now the water hes drowned some of his servants. So he went home to England out of Seatoun, efter he had past Berwick in post, that he might be sooner at his Queene, leaft she had gotten knowledge of thir things before his comeing.

A boate is drowned.

Fyre and water.

The King returns to England.

Soone efter his Maieftie's comeing to England, George Abbots, Bifchop of Canterburrie, departed this lyfe; quho wes a man not violent in his tyme, and a great freind to Scotland; and W<sup>m</sup>. Laud, Bifchop of London, (who had bein with the King in Scotland all the tyme of his Maieftie's bein heir,) wes maid Bifchop of Canterburrie: Quhervpon came both great alteration in England and Scotland; for conformitie wes more vrged in England then before, quhilk made fundrie both Minifters and other good profeffours leave the countrey, and went and lived in Nova Anglia.

George Abbots  
Abp. Canterburrie.  
Laud.

In the end of this yeare, the King sent doune a warrand and commandement to the toun of Edinburgh to caft doune the parpane \* wall of St Geillis' Kirk that divyded the Great Kirk from the Litle Kirk, quhilk had bein bigged vp 50 yeares before, that the Kirk of Edinburgh might be a fair Cathedral Kirk, [Antichristian Bifchops had a great care of all gorgeous and pompous outwards; but vnpreaching Prelats to fitt Kirks for the hearing of the Word of God,†] feing he wes to erect [doubtles by Will. Lawd his fuggestion†] and make a feveral Bifchop to be in Edinburgh, as many thought, in imitation of London, quhilk had the oun Bifchop: And therewith came a warrand to all the Lords of his Maieftie's Counfell, to the Nobilitie, [and] to all the members of the Sef-

Geillis partition wall.

Communion to be on the 1st Sabbath of each month.

\* A partition or division wall.

† Added by Mr William Row in Adv. MS. 34, 5, 14.

‡ Ibid.



fion, that they fould all, everie first Sabboth of everie moneth in the year, take the Communion, knealing, in the Chappell Royall, vnder great paines. Yet, quhen the first Sabboth of December came, and the sermon of preparation taught the Saturday preceeding, the giving of the Communion wes deleyed till word should come back from the King's maiestie; quhilk word came in a letter to the Bischop of Dumblane, who taught the doctrine of preparation, and gave the Communion the 15 of Dec<sup>r</sup>., but there wer few either Counsellours or Sessioners that came vnto it; but such as came tooke the Communion kneeling.

1634.

In the beginning of the year 1634, the Magistrats and counsell of Edinburgh sett too workmen to cast doune the parpane \* wall that diuved the Great Kirk from the Litle Kirk, as the King had commanded them; quherat neither Ministers nor Magistrats shew any tokens of greife or discontentment; but many good Christians, both in Edinburgh and out of it, heavilie compleined to God, knowing that to be a great beginning of a defolation to come. And in the end of Jan<sup>r</sup>., M<sup>r</sup> W<sup>m</sup>. Forbes, quho had bein Minister in Edinburgh, and finding himselfe to be in small favour with many in the toune, quho wer beginning to absent themselfes from his sermons, he left Edin<sup>r</sup>. and came backe to Aberdein; againe he came now to Edinburgh, and at the King's speciall commandement wes maid Bischop of Edinburgh, solemnlie consecrat be the rest of the Bischoppes in the King's Chappell Royall att Halieruidhous; quherat many marvelled, it being so great a noveltie, and no Bischop sett doune there before. He taught his first publi& sermon in the Great Kirk, now made more ample and greater then ever it wes since the Reformation of Religion in this countrie, the first Sabbath of February; but being seeklie, and his voyce weake, albeit ther wer many hundreth auditours conveyned, yet ane hundreth of many heard not his sermon.

In the end of this moneth of Feb<sup>r</sup>. and in the beginning of Merch, this Bischop of Edinburgh sent a letter to the Presbytrie of Edinburgh, and to other Presbyteries, quhilk he thought now to be vnder his Diocie,

and imperiouſlie vrges all the brethren of the miniftrie of their Prefbytries to conforme to the preſent eſtabliſhed order of the Kirk. Some of the brethren answered both wyllie and modeſtly, that they could not conforme, and gave in reaſones thairfor ; ſome excepted againſt him as not being their Biſhop, and therefore they wold anfuer to their ounge Biſhop ; others tooke the mater to advyſement ; and ſome few vtterlie refuſed to conforme ; neither thocht they it expedient nor good for the cauſe to take the mater to advyſement.

Then Paſche day wes drawing neir, quhen both Miniſters and others ſould have given a prooffe of their conformitie : But the Biſhop of Edin<sup>r</sup>. preiſſing to give the Communion on Paſche day, wes ſo vnmeit for doing of any thing, that he could not without helpe put the cup to his ounge head ; and being ſo ſeeke, that, efter he had ſerved two tables, he went out of the Kirk and behooved to take bed, but apprehended not death ; albeit his weaknes wes told him, and depairted this lyfe on Saturday efter Paſche the 12 of Aprile ; ſo that he enioyed that vncouth new devyſed dignitie of his, and the ſweit fruits of his Biſhoprick, (quhilk never grew vpon the trie of lyfe, as his brother the Biſhop of Galloway confeſſed,) only two moneths and a halfe. He wes buried on Wedneſday the 23 of Apryle ; and his Deane, M<sup>r</sup> Thomas Sydſerfe, made his funerall ſermon. His text wes Johne, v. chap. 35, 36 verſes ; quher he extolled the Biſhop above Johne Baptiſt, and compaired him to Chriſt in fundrie things.

But becauſe there fell out a great worke of God before this Biſhop depairted this lyfe, I will both ſett doune his boſting Letter that he ſent to the Prefbytrie of Ed<sup>r</sup>., and other Prefbytries, and the marvelous effect that followed, according as wes fortold in ſpeache vttered be a faithfull ſervant of God :

THE COPIE OF THE LETTER SENT BE THE BISCHOP OF EDINBURGH TO  
THE PRESBYTRIE THEREOF, VPON THE 5 OF MARCH, 1634.

“ Beloved Brethren, It is not vnknownen to yow quhat evill effect this long continowing ſchiſme brings foorth in our Church. All good Chriſtians amongſt ws ar touched therewith, and ſoe they ſould, but no more

Bischope Forbes' Letter.

then yow, whose calling in particular is to keepe Christs bodie from renting, and to build vp the breaches thereof. Heirfore I desire yow earnestlie to thinke vpon all good meanes for bringing backe of our peace: And being perswaded that, for the present, one of the most powerfull meanes will be your conformitie in your oune persones to the lawdable acts of our Church in giving the Sacraments, I requyre yow, by thir presents, that yow all quho ar brethren of the Exercise of Edinburgh feall not to give the Communion this next enfueing Pasche, quhilk will be the fixt of Apryle, everie one of yow in your oune Churches, and that yow take it your selves vpon your oune knies; giving so ane good example to the people: And lykewayes ye minister the Elements out of your oune hands to everie one of your flockes.

"I have defyred the Moderator to cause yow signifie your consent heirto, and report me ane ansuer within 14 dayes; certifieing yow, that quhose names I find not in write, I will take them as refusiers to conforme, and maintainers of our schisme, against whom I will be forced to proceed with Ecclesiasticall censures; seeing, both yow had so long a tyme to conforme your selves, and also many of yow ar bound to conformitie be your oath and promise at your entrie to the ministrie.

"I desyre yow lykewayes, quhenever ye administrat the Sacrament efter this, to admitt none to it but those of your oune parochine; for want of which there hes bein great profanation of that holie mysterie; and for this cause I have willed yow to give it all together at one tyme. I pray yow see to this, for the breach of it I accompt alse worthie of censure as the other.

"And last, I requyre yow to preach of Jesus Christ his passion for our redemption, vpon Fryday before Pasche; and that according to the canon of our Church. So, expecting your answer, I committ yow to Gods best blessings; and rests, &c.

"GULIELMUS, EDINBURGH.

"Dated from Halyruidhous, this morning," [March 5, 1634.]

## THE COPPIE OF THE MINISTERS' CONSENT, AND THEIR NAMES.

“The within writtin Letter being produced from the Right Reverend Father in God, W<sup>m</sup>., Bifchop of Edinburgh, We, the Brethren of the Presbyterie thereof, vnderfubfcriyvand, obliffes and promifes to obey the haille contents of the faid Letter be thir presentis fubfcriyved with our hands, day, yeare, and place above writtin, as efter followes :—Thomas Sydferffe, Andro Ramfay, Alex<sup>r</sup>. Thomfone, Harie Rollock, David Mitchell, James Fairlie, W<sup>m</sup>. Wifhart, James Hannay, W<sup>m</sup>. Myrtoune, Johne Adamfone.”

Ed. Presbytrie  
consents.

As for the fubfcriptions of Brethren of other Presbyteries, there wer either few or none that fubfcriyvit ; zea, there wes ane Moderator of ane of thefe Presbyteries, [M<sup>r</sup> David Hooime, Minifter at Grinlay in the Mers,\*] that wrote backe ane anfwer to the Bifchop, at the earneft defyre of the brethren, quherin he denounced the Lord's anger to come certainlie vpon him, if he fould infift in fuch a vehement maner to vrge brethren of the miniftrie to doe any thing in the worke of God quherof they had no warrand from God's word ; neither could be anfwerable to God, in a good confcience, to doe that quherof they wer fufficientlie informed in the contrair. And at this fame tyme there wes ane Admonitione penned to warne this new Bifchop of Edinburgh not to be fo violent in his courfes, and the brethren of the Presbyteries not to yeeld to any corruption ; proving, be many good reafons, that they wold hurt their ounne confciences if they did fo ; and efter all thefe reafons, put in this reafon, as moft forcible, faying, “ Why fould zow fo feare a mortall man ? Quhat can zow tell nor he may be fchott to dead before he can get any of thefe wicked defignes accomplished ? ”—And in the Lord's goodnes it fo fell out, as heir, I have declaired.

Hooime threatens  
the Bifchop.

Admonition.

Propheeie ful-  
filled.

This new made [and firft†] Bifchop of Edinburgh being dead and buried, many rumours paff who wold fuccaid to him. The fincereft fort feared that M<sup>r</sup> Thomas Sydferffe, a violent man, and altogether

\* Added in Adv. MS. 34, 5, 14.

† Ibid.

Liudeasay [made]  
Bisshop of Ed<sup>r</sup>.;  
Sydsersfe, B. of  
Brechin.

vrgeing conformitie in Edinburgh, fould have gotten that place; but efter long delay, Mr David Lyndesay, Bisshop of Brechin, was instilled Bisshop of Ed<sup>r</sup>., and M<sup>r</sup> Thomas Sydsersfe was consecrat Bisshop of Brechin the 29 of July, anno 1634. There wer then many rich gloves distributed to Noblemen, Bisshops, Gentlemen, Doctors, and Ministers, quho wer present and called to this solemnitie; and two great banquets made, the one be the toun of Edinburgh for their new Bisshop, the other and greater maid be M<sup>r</sup> Thomas Sydsersfe himselfe,\* with great mirth and gladnes.

My Lord Balme-  
rinoche's pro-  
cesse, its causes.

Now falles in the narration of a processe led against my Lord Balmerrinoch, quhilk wes procured be the dealling of the Bisshops against him; and the occasion thereof wes this. The Noblemen and others that had voted in Parliament not according to the King's contentment, fearing the King's anger, caused forme a humble Supplication to be presented to the King, to informe his Maiestie of the trueth of things quhilk he knew not, that the King might also know their loyaltie and willingnes to please his Maiestie in all thinges godlie and lawfull.

M<sup>r</sup> W<sup>m</sup>. Layng,† a gentleman quho had bein in service with ane of the Lords in the Colledge of Iustice, first penned it; and efter it wes read and considered be some Noblemen and others, it wes thocht meit to be presented to the King's maiestie; but the King hearing quhat it wes, receaved it not.

#### FOLLOWS THE SUPPLICATION ITSELF.

"To the King's most excellent maiestie, the humble Supplication of the Lords and other Commiffioners of the late Parliament, humblie shewing,

Balmerrinoche's  
Petition to the  
King.

"That the notes which your Maiestie maid of the names of the number of the Supplicants in voting of these acts, quhilk doe imply a secreit power to invert the order and government long continued in the Reformed Churches heir; and your Maiestie refusing to heare some of your

\* "For his consecration, with great ioy, carrousing, and jubilation," in Adv. MS. 34, 5, 14.

† "Halg," *Ibid*.

Supplicants their reasons for disaffenting from the said acts, did bring a feare of becomeing obnoxious to your Maiestie's dislyke, if your highnes wer vnacquainted with the reasons of our opinions delyvered concerning the said acts: And feing your Maiestie's Supplicants ar confident that your Maiestie, vouchsafing to take notice of the saids reasons, will be pleased to acknowledge that no want of affection to your Maiestie's service, but a carefull endeavour to conserue to your Maiestie the heartie affection of a great many of your Maiestie's subiects, quho are apt to greive at the introduction of any novation in this Church, made our votes to appeir in opposition to the saids acts; and that only a predominant desire in ws to have all your royall signes and desyres heir to prosper, wes the cause that made ws forbear to make vse of such reasons as wold have been proponed againt many of the conclusions taken in the late Parliament. We doe humblie, therefore, beseeke your Maiestie to be graciouslie pleased to ponder the reasons and considerations efterwrittin, so fall we be encouraged, as in duetie bund, to continow our prayers for your Maiestie.

"First, We humblie beseech your Maiestie, that thoghe these acts, as they are contrived, concerning your Maiestie's prerogative and libertie of the Church, had never been moved nor concluded as they are, your Maiestie could have suffered no prejudice in your benefite, honor, or power. Prerogative.

"II. That your Supplicants ar much more frie from all suspition of privat ends in disaffenting, then the contrivers of the saids acts are in offering them to the hazard of contradiction, or foliciting ane assent thereto. Bye-ends.

"III. That in deliberation about maters of importance, either in Counfells or Parliaments, opinions doe often differ; and they that have been of a contrair mynd to a resolution caried be pluralitie of votes, have never hitherto bein censured by a Prince of so much goodnes as your Maiestie. Votes frie.

"IV. We doe also beseech your Maiestie to beleive that all your Supplicants doe, in most submissive maner, acknowledge your prerogative in als ample forme as is contained in the act thereanent, anno 1606; and will Prerogative.

Kirkmen's apparrell.

consider that the long experience and incomparable knowledge that your royall father had in maters of government, as weill in Church as in Commonwealth, is the verie cause expresse in the letter 1609, for which power was given thereby to his Maiestie to prescrys apparrell to Kirkmen ; and since, in all the tyme of his lyfe and government, in the space of 16 yeares thereafter, he did forbear to command any change of their former habites, we are bold to presume that, in his greatest wisdome, he thought fitt that their apparrell vsed in tyme of Divine service should be continued as decent in the Church, which hes ever bein vsed since the Reformation of Religion to the time of his deceis, and so continues to this day, and is most agreeable to the hearts and myndes of your Maiestie's good subiects, as of before.

5 Articles of Perth.

Innovation.

“ V. We also beseech your Maiestie to consider that in the act intituled ‘ A Ratification of the Liberties of the Church,’ &c., the acts ratifying the Assemblie of Perth in the Parliament 1621, was declared to be comprehended : That most part of us being then in Parliament did oppose the same : That experience hes shewed how much those Articles of Perth hes troubled the peace of this Kirk, and occasioned innumerable evils and distractions in it, that now there is a feare of some innovation intendit in essentiall poynts of Religion ; and that this apprehension is much increased by the reports of an allowance given in England for printing of bookes of Poperie and Arminianisme, and by preaching Arminianisme in this countrey without censure ; and by the admision of diverse Papists to the Parliament and vpon the Articles, quho be the lawes of this kingdome cannot be members of an iudicatorie in it : That most of the myndes of your good people being in this perplexitie, your Supplicants hes great reason to suspect a snair in the subtil construction of the act maid in anno 1609, concerning apparrell, with that of 1606, anent your royall prerogative ; quhilk, by a sophisticall artifice, should oblige us to vote vnduetifullie in the sacred poynt of Prerogative, or vnconscionable in the Church novations, quhilk blessed King James wold never have confounded ; as appeared evidentlie in the Parliament 1617, honored with his owne presence, quher his Maiestie having, by the Bischops' instigation, vrged and past, in Articles, a Ratification of his Prerogative

enacted in Parliament 1606, with addition of a clause authorizing all things that heirefter should be determined in Ecclesiasticall affaires by his sacred Maiestie, with consent of a certaine number of the Clergie, to have the strength and power of a law.

“ VI. When this act came to be heard in open Parliament, his Maiestie gave order to read only the fabricks of it, and then compassionating the tender affections of his subiects, fluctuating be that occasion betwixt love and feare, declared that it was his princely will and pleasure, for reasons knownen to himselfe, to have that act suppressed, altho past in Articles; because his soveraigne Prerogative, being of itselfe inviolable, was already established sufficientlie; and in the deepe of his wisdom hee thought fitt absolutlie to preferre the peace of the Church to the appetite of Churchmen. And seeing we doe presume that none of these things lawfullie rejected at the Reformation of the kingdome should be introduced againe without consent of our Clergie, lawfullie assembled; and feareing that a forcible introduction thereof would diminish in the hearts of many loyall subiects their affection of your Maiestie, that is founded on their opinion of your goodnes and wisdom, we did therefore disassent from the saids acts, as imposing a servitude vpon this Church, and giving a ground of introduction therein of infinit other new devyses.

“ VII. We doe farther beseech your Maiestie to consider that your Supplicants could have represented, that albeit in the Convention of the Estates of this kingdome in anno 1625 and 1630, promise was made of the remedie of the heave greivances of your people; and the persones cheiflie entrusted by your Maiestie in the said Convention undertooke to acquaint your Maiestie therewith, and procure helpe of the samen by your royall authoritie, or in your first Parliament; yet there has been no notice taken at this tyme: And that your Maiestie's prohibitions of meeting of your Nobilitie among themselves, or with the countrey, vpon the Articles, may seeme against the constitution of a free Parliament vnder such a lawfull Prince; and that the humble Supplications of the ministrie to your Maiestie and Estates of Parliament have been suppressed; and that the meeting of the gentrie *per adventum* to have re-



presented to your Maiestie the vnspeakeable sufferings of your countrey by the abuse of coyne, and increafe of theft and oppreffion in divers partes thereof, and other thinges worthie of your Maiestie's confideration, wer, in your Maiestie's name, interrupted.

Bischops' zeale.

" VIII. And that before anno 1609, the Nobilitie did alwayes choofe of their oune ranke and qualitie to be vpon the Articles, there being no Parliament quhairin Bischops did carie vote, from the Reformation of Religion till then; and the Bischops did verie vnduetifullie, and bredd a fuspition of their fitall [subtle? or insatiable?]\* ends in choofeing Noblemen vpon the Articles knowne to be Popishlie affected, or for the most part ignorant of the knowledge of the estate or lawes of the countrey: And albeit your Maiestie wes graciouſlie pleased, be your former and later peachſes in the Parliament houle, to declair that your Maiestie had no purpose at this tyme to lay any burthen vpon this nation, according to the wyfe counsell of King James in his 'Bafilicon,' [Doron,] treating of the right vse of ſubſidents, and according to your ſeverall Proclamations bearing that the courſe taken by your Revocation for the ſettleing of the Patrimonie of the Croune wes, that your Maiestie ſould not be burdensome to your people, albeit the preſent condition of your ſubieſts is worſe, and the patrimonie of your croune greater then quhen King James the Firſt remitted to his people a great part of the taxation granted for that good King's ranſome. And albeit your Maiestie knoweth, that none but either men preſumptuous of knowledge, or ſenſles in themſelves, will adventure to truſt their firſt conceptions in matters of ſo great importance as ar the conſluſions of a Parliament: Notwithſtanding, we could for the eaſe, and other reaſons which wold have found reſpect enough alſweill amongſt moſt Members of Parliament as among your Maiestie's other good ſubieſts, have refuſed to have yeilded to the taxations now granted, yet have ſo much enquiryng in the reaſons for the which ſo hudge taxations have beene now granted, all as one man conſented to all the acts maid be the Lords of the Articles therevpon; without re- preſenting how the forme ſould have been, or craving that the eaſe may

\* Adv. MS. 34, 5, 14, has "mysticall."

not be bestowed vpon divers perfons, whose wants your good subiects ar not oblist to supplie ; without so much as remembring the promise maid by him that wes Commiſſioner in the Parliament 1621, at the Taxation of Annualrents first then granted heir, sould not be continowed any longer then the termes of payment then condescendit vpon ; without telling that some of those subsidies ar lyke to afford more mater of debait and proceſſe betuixt your subiects and your Treasurers, then mater of profite to your treasure ; without putting your Maieſtie in remembrance of the importunitie verie many have suffered by diuerſe men's ambition for places in the Seſſion, which none have hitherto refused or renuned, be reason of the small ſies due to them ; and without contradicting the exception of your officers' pensions, or alleading their ſies to be als sufficient for maintaining the dignitie of their places now, as they wer before your Maieſtie's father ſuccedit to the Croune of England.

"IX. Theſe things have we done, and forborne to doe, to teſtifie our ingenuous affection to your Maieſtie, and our obſequious reſolutions to give yow full content in every thing that maketh not a breach in our Religion and lawes, or occasioneth offence to the weaker ſort, in the way of God's worſhip heir eſtabliſhed, albeit we wer not acquainted with any of thoſe Articles before their publiſt dealing in Parliament.

"X. We are therefore confident that your Maieſtie, takeing the premiſſes to conſideration, will be vnwilling, vpon any ſuggeſtion of ſuch as ar or hopes to be ſharers of our voluntarie contributions, to introduce vpon the Doctrine or Diſcipline of this our Mother Church any thing not compatible with the honor thereof, and your good people's conſcience, or that hes been reiectet by publiſt acts and lawes of our Reformed Church."

This Supplication foirſaid not being receaved be the King, remained in ſome Noblemen's hands, and the copie thereof wes in my Lord Balmerrinock's place, in Barntoune, beſyde Edinburgh. There wes on a certaine day a Notar [who] dwelt at Dundie, called M<sup>r</sup> Jo<sup>a</sup>. Dunmure, in my Lord of Balmerrinock's houſe, and there, byding for the tyme, quho gat a ſight of the ſaid Supplication, and deſyred to read it ; quherof

M<sup>r</sup>. Jo<sup>a</sup>. Dunmure, a Notar in Dundie, copied Balmerrinock's

Supplication,  
gave it to the  
Laird of Waugh-  
toun, [Naugh-  
ton,] a Papist,  
and he gave it to  
the Archbishop  
of Sanctandrews,  
who gave it to his  
Maiestie.

my Lord wes content, knowing that the man loved the trueth ; zet quhen he read it, he copied the same, (quherof my Lord wes ignorant,) and delyvered back the principall.

Efter this, Mr Jo<sup>n</sup>. Dunmure talking with the Laird of Waughtoun, [Naughton,] a Papist, quho wes blyth that the Bischops wer so ryseing to preferment in this countrey ; Mr Johne Dunmure, to let him know that the Nobilitie and others wer not content with their preferment, gives him a sight of the Supplication, quhilk he defyres to read, affuiring him that he fall instantlie give the famen backe againe. There he also copied it ; and, to gratifie the Bischop of St Androus, presents the said Supplication in his hands ; quho, being miscontent therewith, sends it vp to the King with such information as he thocht meiteft : Quhervpon the King sends doune a Comissione to the Earles of Mortoun, Roxburgh, Traquhair, the Bischops of St Androis, Glasgow, Ross, and the Clerk-Register, to call my Lord of Balmerrinoch before them, and examine him if he wes the author of that lybell ; and, finding him to have any interest in the buffinesse, sends doune a Warrant to waird him in the Castell of Edinburgh till his Maiestie's will wer further knowne.

A Comission.

Convened June  
7.

Quhervpon the Noblemen and Bischops being convenit in Edinburgh, Balmerrinoch wes sent for on Saturday the 7th of Junij 1634, airtie in the morning. He appeired before them at 11 houres, and anfuers their demands, and subscryves his anfuers, and delyvers to them a copie of the Supplication quhilk he had ; quhervpon they dismissione him peaceable. Yet foone efter, the Bischop of Sanctandrois sends to him, defying his lordschip to come and speake with him ; and quhen he came, he lettis him sie his warrant from his Maiestie to enter in waird in the Castell, hopeing that it fould not harme him in any case : Quhervpon my Lord Balmerrinoch obeyis and enters into the Castell, no other cause showen to him but only his Maiestie's will and pleasure. When Mr W<sup>m</sup>. Layng [Haig ?] heard of this, he, fearing danger, incontinent fled out of the countrey ; and wrote home letters to his freinds in Scotland to know how maters past, and to send him something out of his coffers quhilk he had in Edin<sup>r</sup>. : Quhervpon the King's Counsell ordained all the men that received letters from Mr W<sup>m</sup>. Layng to present them to

Put in the Cas-  
tell [of Ed<sup>r</sup>.]

Haig fled.

them before they wer read ; also they feafit his coffers, yet could find nothing [that] concerned my Lord Balmerrinoch.

The Earle of Rothes also wes called before this Committie ; and efter Rothes. he had anfuered for himfelfe, he wes difmiffed peaceablie the 3 of Julij 1634.

Fra this moneth of Julij to the moneth of March, in the year follow- 1634. ing, ther wer fundrie dyets of examination and tryell of my Lord Balmerrinoch before the Committie ; and in end the Noblemen and Bifchops agried not, for M<sup>r</sup> Jo<sup>n</sup>. Maxuell, Bifchop of Rofs, in fpeciall, wes verie vehement in his fpeeches againft my Lord of Balmerrinocht, as being guiltie of great crymes. In the moneth of Auguft and September, my Lord Balmerrinocht wes ftraitlie kept in waird, that his Ladie gat no acceffe to him, except fome of the Committie had bein prefent.

In October the Bifchop of Rofs went vp to Court, and my Lord of Mortoun followed foone efter him.

In November, quhen the Bifchop of Rofs came home from Court, it wes noyfed that my Lord Balmerrinocht wold be put to ane Affyfe, if a formall proces might be led againft him ; and fo, efter long advyſement, Sir Thomas Hope, the King's Advocat, ferved a dittay againft my Lord Balmerrinoch's  
dittay. Balmerrinocht, quhilk he founded vpon the firft aët of the 10 Parl. holden be King James VI., quhilk aët is amplified in ane aët more largelie fett doune of his 14 Parliament, quherin is enacted, that if any fubieët fall be fund to ſpeake againft the King, or his Counfell, or Nobilitie, or have any infamous wreatings or lybellis againft them, tending to their difhonour, they fhall incur the paine of death : And his Supplication wes alleadged to be fuch a lybell. And feing that my Lord of Balmerrinocht reveiled it not, neither to King nor Counfell, he wes to be holden the author of it, or elfe behooved to prefent the maker thereof to be puniſhed.

The King alfo fend doune a Warrant that my Lord of Balmerrinocht His Judges. ſould be arraignit, and that the Earle of Erroll ſould be Cheife Juſtice, and with him the ordinar Juſtice-deputs, M<sup>r</sup> Alex<sup>r</sup>. Colvill and M<sup>r</sup> James Robertſone ſould alfo ſitt ; and Sir Johne Hay, Clerk-Regifter,

Sir Jo<sup>a</sup>. Spottifwood [of Duniface \*] Prefident, [Lord] Balcomie, ane of the Lords of the Sessio<sup>n</sup>, sould be Affeours. My Lord of Balmerrinoch knowing all this, and finding maters to goe so hardlie against him, defyred that, according to the custome in such cafes, he might have Procurators † to speake for him ; quhilk wes granted be the Counsell : But he defyred those that wer thocht cheifest to procure for him. They, feing the mater goe so hardlie and so deepe, refuised ; and therefore he tooke such as wer content to doe their part, viz. M<sup>r</sup> Alex<sup>r</sup>. Pearson, quho had procured for my Lord Vchiltrie in the lyke case, M<sup>r</sup> Roger Mowet, M<sup>r</sup> Rob<sup>t</sup>. Makgill, and M<sup>r</sup> Jo<sup>a</sup>. Nisbet, quho, suppose he was but a young man, spacke so pertinentlie in that caus, that he wan to himselfe a great commendation therby.

His Advocats.

Iustice Court.

So, in end, the Iustice and his Affeours being conveyned in the Nether Tolbuith of Edinburgh, the 3 day of Dec<sup>r</sup>., the dittay read, and the Advocats playing their pairts, first excepted against Sir Johne Hay, Clerk-Register, that he could not sitt as a iudge in that mater, becaus he had given partiall counsell against my Lord Balmerrinoch ; but he, put to his oath, and swearing to cleange himselfe, the proceffe went on : And this first day the toun of Edinburgh wes in their airmes, pairtlie to convoy my Lord Erroll, being Chiefe Iustice, to the Tolbuith, and partlie to bring my Lord of Balmerrinoch out of the Castell to the place of iustice ; and this forme wes keeped many dayes according as dyets wer prorogat.

In all thir dayes the commoun people, with great and loud voyces, wer praying for my Lord of Balmerrinoch, and for all them that loved him ; and prayed for a plague to come vpon them that had the wyte of his trouble, so that the Magistrats could not possiblie get them stayed.

The reasoning and manyfold speeches vsed on all fydes made the mater to be deleyed to fundrie dayes and dyets, for all wes put in writ that wes spoken on either fyde : But the thing that the Lord Iustice, Affeours, and the King's Advocat, most aymed at, wes to have my Lord of Balmerrinoch puting himselfe in the King's hands, nothing doubting but the King wold shew him favour ; and vtherwayes threatning him that it wold goe hardlie with him ; Quhervpon, my Lord of Balmer-

\* Duniface. † One of the MSS. (the Signet) reads, " Proxies ;" the Wodrow MS. reads " Advocats."

rinoch penned a humble Supplication, and put it in the Cheife Iustice hand; and efter he had read it, he advyfed my Lord of Balmerrinloch to adde some words to that quhilk he had writtin; quhilk he did with advyse of his procurators: \* And then the Cheife Iustice said openlie, that he wes out of doubt that the King therewith wold be content; and he wold vse his oun moeyen for that effect: Yet this purpose wes altered be the counsell of some Bischops; so that a fyfe being nominat, in end it wes concludit that he behooved to tholl a fyfe.† So the noblemen and others who wer nominat in this fyfe wer requiested not to wearie, but to attend quhat end that buffines wold come to.

In the end of December, efter monie delayes, my Lord of Traquair, quho thought to have taken vp my Lord of Balmerrinloch's Supplication to the King, gave him backe his Supplication, and past to Court, taking vp with him to the King the hail proceffe in writt, that the King's will might be declaired in the mater. And at this tyme the Chancelour of Scotland [Sir George Hay, Earle of Kinnowll ‡] being in the Court, depairted this lyfe, and many rumors past concerning his succeffor.

Chancellor Hay's  
Death.

By § many men's expectation, in the beginning of the year 1635, in Jan<sup>ry</sup>. there fell out two rare thinges, the lyke thereof had not bein seene since the Reformation of Religion. The one wes, the casting doune of that carpane || wall that divydit the Great Kirk of Edinburgh from the Litle Kirk, quhilk comonlie wes called Master Robert Bruce's Kirk, becaus it wes builded and made vp quhen he came first to be Minister of Edinburgh, about 50 yeares before this; and quherin had bein meikle notable doctrine vttered, and great zeale of Religion shewed be the auditors, all those yeares; yet the King wold have it casten doune, that it might be a Cathedrall Kirk, be reason that Edinburgh had gotten a Bischop be itselfe; and albeit Edinburgh wes over skant of Kirks before, and the Great Kirk wes now more vnprofitable for hearing sermons nor

1635.

\* Signet MS. "proxies;" Wodrow MS. "Advocata."

† Wodrow MS. "undergoe and Assaye."

‡ Adv. MS. 34, 5, 15.

§ Contrary to, beyond.

| Signet MS. "parpane;" Wodrow MS. "partition."

ever of before, yet few tokens of discontentment wes sein in the Minifters or Magiftrats of Edinburgh. Secreit Chriftians might well make their moane to God.

Bifhop Spottis-  
wood, Chancel-  
lor.

The other rare thing that fell out wes, that the Bifhop of St Androis wes made Chancelour be the King's patent, and wes intalled in that office the 26 day of this moneth of January. It wes thought be verie many, that he being an old infirme man, and verie vnmeit for fo great charges both in Kirk and Commonwealth, that this wes only done for a preparative that [some afpyring\*] Bifchops of zounger zeares [as Maxuell, whose motto might well be, "*Afperius nihil est humili dum surgit in altum*!"] might fuceid to him. Yet the old man vndertakes both.

Bifchops and  
Apostles com-  
pared.

This Antichriftian deportment, how vnlyke it is to the cariage of Chrift's Apostles! quho, being called imediatlie of Chrift himfelfe, and gifted extraordinarie, fo as they had never any to fuceid to them as Apostles, their charge being "the whole world;" zet they found it no reason to leave the word of God and ferve tables, which notwithstanding wes ane ecclesiasticke employment, but they must neids give themselves continuallie to prayer, and the reading of the word: Zet, wicked, worthles, graceles, giftles men, (being compared with Apostles,) hes foulders broad enough, even in decrippped old age, to beare the burden both of Kirk and State! Take zou their *jus vtriusque gladij*, and now the Bifchops' pryde being come to ane hight, (*nec quo progrediatur habet*,) it may be hoped it is nigh to a fall.

Acts vi. 24.

Elizabeth borne. This zeare, 1634, the King's fecond daughter Elizabeth wes borne.†]

But to returne to my Lord of Balmerrinloch's proceffe. The 8 day of March wes appoynted, by the Iuftice and his deputies, to him to compeir before them againe; for before this tyme they thocht the King, having the proceffe, wold declair his will, quhilk wes that he fould be put to ane Affyfe; and therefore thir 15 wes nominat out of the number of them that wer put in the roll:

Balmerrinloch's  
Affyfe.

\* Adv. MS. 34, 5, 14.

† What is here included within brackets is also to be found in Adv. MS. 34, 5, 14; but none of the other MSS. contain these reflections.

## LORD BALMERINOCHE'S ASSYSE.

EARLES MURRAY.	BARRONS SCHIRREF OF GALLOWAY.	5 Earles.
LAWDERDAILL.	WEST NISBET.	3 Lords.
MERSCHELL.	THOENTOUNE.	7 Barons.
DUMFREIS.	BUCE, [BUCKIE.]	
TRAQUAIR.	LAGG.	
LORDS JOHNSTOUN.	HEMPSFEILD.	
FOSTER, [FORRESTER.]	SIR JAMES BAILLIE,	
VISCOUNT OF STORMONTH.	Knyght, Gentleman.	

When my Lord Balmerrinoch perceaved that the Syfe was going forward, and when the Syfers could not eshue the mater, and fundrie great accidents had fallin in, quhen his proceffe wes in hand, as the sicknes of the Earle of Arroll, Chiefe Iustice, the death of the Earle of Mar and the Chancelour; and in many of thir dayes also there had beene privie meetings of many good Christians, in Edinburgh, crying to God for comfort to his Kirk in this kingdome, and for particular comfort to the Nobleman who was in such danger; but some of the Noblemen quho wer vpon the Syfe spake their myndes frielie, telling quhat ane dangerous preparative that wes to put ane Nobleman vpon the pannell for such causes. And my Lord of Balmerrinoch thought it high tyme to speake for himselfe; and therefore had a grave and modest yet pithie oration to the Iudges and to the Syfe, telling how he wes verie willing to suffer any punishment quhilk his Maiestie wold inflict vpon him for any cause quhatsumever: But [he] behooued to regrait his evill vfrage in his waird the 9 or 10 weeks that now had past; in the quhilk long space of tyme he could never have libertie to take the air, as other prifoners had gotten before him; and albeit he wes diseased, and called for phisitions, he could get none that durst come to him; and quhilk wes worft of all, he could never get a Minister to comfort him be hearing of God's word taught to him, albeit he payed fundrie Ministers their stipends; befeeking the Iudges and Syfers to take heid quhat they all did, that his innocent blood

Mar dieth.

Balmerrinoch  
his speach.



might not be craved at their hands ; for he protested in the Lord's presence, and before all that honourable meeting, that he knew never an offence that he had committed against his soveraigne lord the King, but laboured continwallie to be als loyall a subiect to his Maiestie as he could be.

And after many speaches on all hands, the Syfers wer removed, and inclosed as the vse is, and the Earle of Traquair maid Chancelour thereof. The votes being asked, 7 clogged \* him absolutlie, namely, Murray, Lawderdaill, Foster, [Forrester,] Buccie, [Buckie,] Lag, Hempffield, and Sir James Bailzie ; other 7 fylled † him, Marshell, Dumfreis, Johnstoun, West Nisbet, Thorntoun, Schirreff of Galloway, and Viscount of Stormont, only for conceilling that Supplication, and no otherwayes ; and Marshell did swear efterhend that he had not fylled him at all, but confessed that he wes sleeprie, ‡ and spacke not out ; and so he wes noted as fylling him ; for the fyfe satt all night, and it wes morning before they had ended. Thus the one-halfe of the fyfe being against the other, it fell the Chancelour to give his vote, and he fyllyt him, that he might put him in the King's will, alwayes mynding to purchase as great favour to him as he could.

Convicted.

My Lord of Balmerrinloch being convicted be the greatest part of the fyfe, quhen it wes read to him, he with a smyle accepted the sentence with a low courtesie, and wes caried vp to the Castell againe, quher he wes keeped in strait waird till his Maiestie's will shold be declared ; but if some men had gotten their will, and if the Iustice wold have followed their counsell, he had beene put to great extremitie before the King had declared his will, quhilk came not to the Counsell quhill the moneth of Julij following.

To abyde the  
King's will.

But in the interveening, namely, in the moneth of May, there came a Warrant from the King that his Counsell shold nominat some Ministers of everie Presbytrie to be coniunct Iustices of Peace with them, who wer alreadie nominat of the gentlemen in the catalogue. Many thought that

Ministers Iustices  
of Peace.

\* Acquitted, literally cleansed.  
Criminal proceedings of that period.

† Found him guilty. This phraseology is common to all the  
‡ Sleeprie? drowsy.

this was devyfed be the Bifchops, that Minifters might not thinke it ane vncouth thing that Bifchops had fo high preferment in the offices of the governement of the countrey and commonwealth : But when the dyets of the conveening of the Iuftices of Peace came, many Minifters refufed to come to their meetings ; others came and refufed in their prefens ; yet fome accepted of the place, and thocht it a degrie of preferment vnto them.

In the moneth of Julij, two Bifchops being departed this lyfe before, 2 Bifchops dies.  
 there [were] two put in their places, namelie, the Bifchop of Dumblane 2 Transported.  
 wes installed Bifchop of Aberdein, and the Bifchop of Brechin installed  
 Bifchop of Galloway ; and M<sup>r</sup> Walter Quhytfuird confecrat and made 2 Consecrate.  
 Bifchop of Brichen, and M<sup>r</sup> W<sup>m</sup>. Wedderburne confecrat Bifchop of  
 Dumblane.

In the moneth of Julij came the Earle of Stirling and Traquair, from Balmerinoch re-  
leived.  
 Court, and declaired his Maieftie's will concerning my Lord of Balmer-  
 rinoch, that he fould be releived from his Castell of waird and goe to his  
 houfe of Balmerrinoch, and there remaine boundit within 6 myles about  
 him, till his Maieftie's will fould be further knowen, quhilk wes intimat  
 to my Lord of Balmerrinoch ; fo that he came out of the Castell quyettlie  
 the 16 day of July, and went directlie ouer the water to Balmerrinoch,  
 and there remained abyding the King's farder pleafure and favour.

It wes noyfed and constantlie reported that the Bifchop of Canterburrie, By Canterburrie  
his meane.  
 whose helpe the Bifchops of Scotland vfed in all their affaires, wes a great  
 procurer of this libertie quhilk my Lord of Balmerrinoch gat ; be reafon  
 he, fieing the haille proceffe and affyfe led againft him, found that the one  
 halfe of the fyfe, quho wer alfo counted the beft men be the King's  
 oune confeffion, had clanged him, and that he wes only fylled be the  
 other halfe for conceiling that Supplication, faid, that it had been a great  
 wrong for to have taken the Nobleman's life in fuch a cafe ; for the  
 cuftome of England wes, that all the affyfers vfes either to clange or  
 fylle him that is vpon the pannell.

At this verie tyme, the Bifchops and fome Minifters made a brute to

Abbasies.

passé, that it wes the King's will that they sould be provydit to Abbasies ; and many of them affayed that their gifts sould passé the seales ; but my Lord Traquair, his Maiestie's Thesaurar-deput, made the King vnderstand quhat a great preiudice it wold be to the rent of his Croune, and therefore that intention of the Bischops wes stayed.

Erlstoun.

In the end of Julij the Bischop of Glasgou caused summond the Goodman of Erlstoune before the High Commission, for holding out a Minister quhom he had directed to preach in a Kirk of his Diocie ; quhilk Minister thought to have intruded himselfe into the Kirk against all the parochiners' will, by preaching there vpon a Sabbath efter the death of their late Minister ; and then serving ane edict to bidde the parochiners appeare before the Bischop on a certaine day to obiect if they had any thing against him, why he might not be their Minister : And becaus my Lord of Lorne wes patrone to that Kirk, he compeired with the Goodman of Keltoune, [Erlstoun ?] and affirmed that quhat he had done, it wes done be his direction, as patron ; so the mater wes deferred to another day.

Livingston.

At this tyme also, M<sup>r</sup> W<sup>m</sup>. Livingstoun, Minister at Lanrick, ane aged man, had employed his oune sone, (quho wes a Minister in Ireland, but had beene silenced be the Bischops there,) to helpe at the giving of his Communion in Lanrick ; and for this cause he wes sumoned before the High Commission, that they might stay such thinges in tyme comeing : But the Lord so assisted him with wisdome, zeale, and courage, that in defending his oune deid from all iust offence, he layed their heynous crymes to their charge, that they repented that they had summoned him, and were fayne to dismishe him, saying, that they wold beare with him, becaus he wes ane aged man.

Meane.

Sicklyke, in the moneths of August and September, the Bischop of Edinburgh caused sumond Johne Meane, a merchand, before the Presbyterie, he being present himselfe, and accused him that he wilfullie refused the Magistrats of the toune to come to the Kirk vpon a day appoynted for a solemne fast ; but he answered that the day appoynted for that fast wes a day appoynted to be anniverfarie, and he vnderstood that no such day could be appoynted for a fast nor for a feast neither. But after

Anniverfarie  
fasts.

many speaches and delayes, calling him before them, they leave off to trouble him any further, feing the ground of their accusation was not good.

In the moneth of November, the Bifchop of Edinburgh being into the Presbytrie, and the Minifters of Edinburgh being to give the Communion to their people in the firft two Sundayes in the next moneth, many thought that this wes done that they might draw the Communion to be given at Yoole in the yeares following ; and fearing leaft the people fould not frequentlie communicat with them, complained to the Bifchops that the nighbour Minifters gave not the Communion with them kneeling ; and therefore, if he wold not make them to conforme, they wold leave their conformitie, and give the Communion in the old forme. To the quhilk complaint the Bifchop answered litle, but bad them perfift in their doing, and he fould take order with the reft quhen occafion ferved.

Minifters of Ed.

In the moneth of Nov<sup>r</sup>., the Earle of Traquair broght home the King's Warrant to the Lord Balmerrinoch, quherby his Maieftie gave his oune efcheat, and enlarged his libertie to doe his affaires in any toune of the countrey.

Balmerrinoch enlarged.

In the end of the yeare, in December, the Bifchop of Sanctandris caufed fummond M<sup>r</sup> Walter Greig, Minifter at Balmerrinoch, before the High Commiffion, quho had been Minifter ther 14 yeares, and with the Bifchop's oune consent wes admitted firft fellow-helper to M<sup>r</sup> Thomas Douglas, ane aged Minifter, and efter his death ferved that cure without any hinderance 5 or 6 yeares ; yet, becaus he wes not conforme, they lay this fault to his charge, that he had not taken on that miniftrie rightlie vpon him, becaus he had never receaved collation be his Bifchop ; and therefore, intrudeing himfelfe in that place, he behooved to render ; but gave him [till] Pafche nixt to provyde himfelfe to fome other place, for he wes a married man, and had 6 children : And albeit M<sup>r</sup> Walter cleered himfelfe of any intrufion, yet they wold not alter their conclufion. So this year ended.

Greig.

A BRIEF DESCRIPTION OF THE WICKED PRACTISES OF OUR SCOTTISH  
PRELATS, MAID AGAINST THEM QUHEN THEY WER IN THEIR GREAT-  
EST GRANDEUR, THE 4 NOV<sup>r</sup>. 1634.

Our Prelats sticke  
In God's fabricke,  
A Popish tricke,  
And lies doe ioyne :

Loves Babel's brick,  
Her dust they lick,  
Pope Catholick  
Decores on's wyne.

Gold they doe crave,  
Lands they wold have,  
Their flocks deceave,  
Make good men lurke :

Grace as a flave  
They close in cave ;  
Quho can conceave  
Quhat greife they worke !

Blind is that eye  
Which doeth not fie  
Their treacherie ;  
Thogh they pretend

Conformitie  
To God's decree,  
Yet they doe lie ;  
Looke to their end !

They worke with flight  
Both day and night,  
Subvert all right,  
And iustice wray :

They lett \* the light,  
Yet worke in fight  
With their haill might,  
None can† gainsay.

Lords of renoune,  
Yea, nixt the Croune,  
Are holden doune  
As they thinke meit :

In burgh and toune,  
Ilk shaimles lowne,  
With his filk goune,  
Bravades the street.

Masse songs they fing,  
Dead bellis they ring,  
God's trueth they wring,  
Hellis way they goe :

From thence doeth spring  
Each monstrous thing,  
Which State and King  
Will bring to woe.

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The trueth thereof we fie now, anno 1644.‡

\* Signet MS. "hate."

† Signet MS. "darr."

‡ This appears to be a clear indication that this History, or at least one of the original transcripts of it, was brought to a conclusion in the year 1644.

Reasons why our  
Kirk hath lost  
her sinceritie.

Now, to put an end to this Historie, I have been confidering quhat is the maine cause why this Kirk of Scotland hes fallen so farre from her first sinceritie, and had suffered all thir corruptions to come in, quhilk we with greife of heart may see evidentlie this day ; and that I take to be the alteration of the government thereof, quhilk wes so weill established according to God's Word, and bringing in this government be Bischops ; quhilk burdens the Kirk with vnnecessarie ceremonies, and nocent impositions, and make ws altogether conforme to the Kirk of England.

And quhair[as] it may be obiected that this Kirk is governed by Kirk-fessions, Presbyteries, and Assemblies, as of before ; it is answered, That the want of our frie Generall Assemblies, quhilk held all Kirk-fessions, Presbyteries, and other Provinciall Assemblies, in good order, makes thir other Iudicatories to be nothing but shadowes of government ; seing the Provinciall Assemblies ar now turned in Diocesian meetings, or rather in Bischops' Courtes, quhair Ministers hes nothing adoe but give their preface, and shew that meikle obedience to their ordinar, the Bischop ; but hes no frie vote to controll any thing that the Bischop pleases to doe, seing he is supream commander, and his negative voyce controllles all the affirmative voyces that can be given. And quhen the Provinciall Assemblies are come to such a corruption, quhat can the Presbyteries doe quhen they have no power to choose their oun Moderator, as they wer wont to doe ? But the Bischop in his Diocesian meeting chooses such a one as he pleases ; and knowes that he will suffer nothing to be done in the Presbytrie prejudiciall to his authoritie and course quherin he walkes : And if he suspect him to doe otherwayes, of ane constant Moderator, he makes him vnconstant, and imposes some other in his rume quho will doe as he commands ; and no wonder, seing there ar so many Ministers in everie Presbytrie quhom the Bischop hes placed in their ministrie ; many of them comeing in these places without the consent of the Presbytrie, and against the desire of the parochiners.

And in case it be obiected, quhat is the cause that Ministers opposite to the Bischops' government hes never shoven their mynds and their dif-

contentment to the world, in due tyme, before corruption came to such a great hight? answered, They wold have done so, if the Bischops had not sworne and profest, both privatlie and publictlye, that they wer to doe nothing in that commissionrie that was broght on them, quherby they wer to get vote in Parliament, and assist the King's maiestie in his adoes, for the weill of God's Kirk, but that which sould be directed them to doe be Generall Assemblies of the Kirk: And the King's maiestie, so long as he wes in Scotland, with great attestations and solemne promyses, assured this Kirk that he wes never to erect Bischops, nor to give them any authoritie nor preheminencie above their brethren of the ministrie; and therefore, quhen the worthie servants of God saw evidentlie that the King's maiestie wold have them erected, and to the end he might attaine to that purpose with the greater ease, did banishe some faithfull Ministers out of his dominions, and never suffered them to come home againe; others he put to the horne, and made them outlawis, that they durst not keepe their oune houses; others he wairded in strait wairds, both Ministers and professours; others he confyned in such places as they might doe no hindrance to his intensions; and many, both Ministers and professours, were threatned to keepe silence, in case they wold not incurre the King's high indignation.

All thir thinges made the faithfull servants of God to be the more silent indeed, except they cryed to God, in their prayers, to send his Kirk releife from such bondage; and yet the sincerest and most zealous of the ministrie wer speaking against thir new come in corruptions, both in their sermons and their conferences; quhilk made some of them to be removed from their flockes quho had gotten so great good be them, and unworthie worldlie-mynded men, quho wer conforme, put in their places, quho never hes done any good in their ministrie. So that, considering quhat hes bein the part of the faithfull and godlie servants of Christ in such difficill tymes, I have thought good, in conclusion of this Historie, to make mention of the names of some of them best knowne to me, that both in their lyfetye and at their death have spoken against this hierarchie of Bischops in this Kirk; and have condemned both their estate and place as being the vtter overthrow of Religion amongst ws.



Names of some  
faithfull Mini-  
sters in our Re-  
formation  
against Bischops  
and their func-  
tions.  
Knox.  
M<sup>r</sup> John Row.

I neid litle to speake of M<sup>r</sup> Knox, of whom I have spocken alreadie in this Historie, quho continuallie inveighed, at all opportune occasions, against the ambition and authoritie of Bischops, especiallie efter that M<sup>r</sup> Beza had writtin that letter to him concerning them ; neither of M<sup>r</sup> Jo<sup>a</sup>. Row, Minister at Perth, quho at that Assemblie following in the year of God 1575, in Edinburgh, quhen Jo<sup>a</sup>. Durie, Minister of Edinburgh, proponed the question, Whither Bischops, as they wer presentlie in this Kirk, with such authoritie, both ecclesiasticall and civill, as they had, wer lawfull or not ? M<sup>r</sup> Jo<sup>a</sup>. Row, at the first hearing, being Moderator of that Assemblie, thocht them lawfull ; but, efter long disputation, he and all they that tooke that part of the argument wer forced to confesse their error ; and therefore spacke against Bischops all his dayes. So did M<sup>r</sup> James Lowfone, then Minister of Edinburgh ; and for his opposition to that and to evill courses then in hand, wes banished, and died suffering for the good cause.

Lowfone.

Craig, Arbuth-  
not, Dun, Pont,  
A. Hay, G. Hay,  
Mylne, Smei-  
tone.  
M<sup>r</sup> John Spotis-  
wood.

And no lesse may be spocken of all the brethren of the ministrie in those dayes, quho wer either compted godlie or zealous ; for they all spoke boldlie and openlie, so long as they lived, against that Hierarchie, and never kepted silence till they wer vtterlie removed. I name therefore some of them, to their perpetuall praise ; as M<sup>r</sup> Jo<sup>a</sup>. Craig, Alex<sup>r</sup>. Arbuthnot, the Laird of Dune, M<sup>r</sup> Rob<sup>t</sup>. Pont, M<sup>r</sup> Andro Hay, M<sup>r</sup> George Hay, M<sup>r</sup> Andro Mylne, M<sup>r</sup> Thomas Smeitone, &c. Then I speake more particularlie of M<sup>r</sup> Jo<sup>a</sup>. Spottiswood, father to this same Bischop of St Andrews, but yet never wold have given consent that his sone sould have accepted such a place and vnlawfull calling ; seing that his oun admission to the ministrie, (quhilk is sett doune, in print, in our Psalme bookes,) quhen Master Knox asked fundrie questions at him, to the quhilk he answered both foundlie and holilie. In end, this question being asked at him : “ Becaus 3ow ar a man compassed with infirmitie, will 3ow not charitable, and with lowlines of spirit, receave admonition of your brethren ? And if 3ow fall happen to slyde, or offend in any poynt, will 3ow not be subiect to the discipline of the Kirk, as the rest of the brethren ? ” He gave this worthie answer : “ I acknowledge myselfe

a man subiect to infirmitie, and ane that hath neid of correction or admonition ; and therefore I most willinglie subiect my selfe to the wholsome discipline of the Kirk, zea, to the discipline of the same Kirk by the quhich I am now called to this office and charge ; and heir, in God's prefence and yours, doe promeis obedience to all admonitions, secretlie or publictlie given ; vnto the which, if I be found inobedient, I confesse myselfe most worthie to be eiected not only from this honour, but also from the societie of the faithfull, incaise of my stubbornes ; for my vocation of God to beare charge within this Kirk makes not men tyrrans nor lords, but appoynts them servants, watchmen, and pastors to the flockes."

Nixt to him, I remember David Fergusone, quho wes ane actor, and saw all the progreffe of the Reformation of this Kirk ; and albeit he wes not graduat in a Colledge, yet God wroght so with him, that being placed in a verie idolatrous and superstitious part of the countrey to be their Minister, be the power of God's word, quhilk he preached both with boldnes and holines, he broght that people to a verie good order, knowledge of the trueth, and obedience to the discipline of the Kirk. He it wes that compaired the erecting of Bischops in this Kirk to that Troian horse, as hath been spocken ; and a litle before he depairted this lyfe, he saw that Bischops wer ryseing vp in this Kirk, he said, "If our King get England, (as I am sure he will,) I am perswadit that he will erect Bischops in this Kirk also ; and then adew both with the weilfaire of this Kirk and policie of ours : And thogh I hope in God never to sie it, zet there ar zyoung men may sie it ; and then zee will remember that I spacke it aforehand !"

David Fergusone.

About this same tyme that David Fergusone depairted this life, Mr Ro<sup>t</sup>. Rollock, a verie holie, learned man, Principall of Edinburgh Colledge, and then ane of their Ministers, depairted this lyfe also ; quho wes named to be ane of the Commissioners of the Generall Assemblie : But, as he profest at his death, he wes not sett to alter any good order that wes in this Kirk ; for he looked ever to God's glorie, and to the peace

Mr Robert Rollock.

of the Kirk, in Jesus Christ. This faithfull servant of God evidentlie declairs in that worthie Commentar that he hes sett out vpon the Ephesians, (quhilk is so highlie commended be the most famous Theologues in this part of the world,) that the estate of Bischops, as they ar lords over the brethren, ar to be condemned. Look that part of his Commentar, Ephes. iv. 11 ; be quhilk text of Scripture he evidentlie proves Pastors and Bischops to be all one, albeit now-adayes, Ministers, whowold faine be made Bischops, takes that place of Scripture to prove the lawfulness of the estate of Bischops above Pastors.

M<sup>r</sup> Jo<sup>n</sup>. Davidson.

Nixt to M<sup>r</sup> Ro<sup>d</sup>. Rollock, I remember M<sup>r</sup> Jo<sup>n</sup>. Davidfone, a learned man and a worthie preachour ; albeit many thocht not so, becaus of his plane forme of delyverie of his doctrine. He a long tyme being brought vp in England, and feing the corruption of Bischops there, he came to Scotland, and wes Minister, (at the least, taught ordinarlie everie Sabbath day in Edinburgh ; ) and in his tyme, feing the appearance of the ryfeing of Bischops, and inveighing against that corruption att all occasions, wes removed from Edinburgh, and placed Minister at Prestounpannes, quher he erected and biggit a Kirk and a schoolle ; and to that end, sold his oun patrimonie, haveing no children, and dedicat all the meanes that he had, with the charitie that he obtained from vthers, to that godlie worke, for the mentainance of that ministrie and schooll, in all tyme comeing. This servant of God, in ane open Assemblie quher vote in Parliament wes concludit to the Ministers as the thrid estate of the kingdome, protested against the conclusion, and said plainlie, “ I fie the lowne Bischop creeping in into our Kirk be this meane ! ” And a litle before his death penned a Treatise, *De Hostibus Ecclesiæ Christi*, quherin he affirms that the erecting of Bischops in this Kirk is the most subtile thing to destroy Religion that ever could have bein devysed, quhilk they that lived to fie the effects of it wold easillie grant.

His Prophesie.

M<sup>r</sup> John Johnston.

After him I remember M<sup>r</sup> Johne Johnstoun, a godlie learned man, commendit be Theodore Beza in ane of his Epistles. He wes ane of the Masters of the New Colledge of St Andrewes with M<sup>r</sup> Androw Melvill. He sett out a Treatise in print, concerning the Governement of

the Church, in two bookes. In the first, he improves the Vnlawfull Governement of the Church be the Bischops ; in the next, he approves the Right Governement of the Church be Presbyteries [and] Assemblies ; and all be clear and plaine testimonies of Scripture, and vnanswerable arguments drawn from the same.\*

Now, in this last tyme, speaking of them quho ar best knowne to many, both Ministers and professors, I will speake of M<sup>r</sup> Robert Bruce, Minister at Edinburgh ; of M<sup>r</sup> Patrick Symfone, Minister at Stirling ; M<sup>r</sup> Alex<sup>r</sup>. Home, Minister at Logie belyde Stirling ; M<sup>r</sup> Ro<sup>d</sup>. Boyd, first made Professor of Divinitie in the Colledge of Edinburgh, and then Minister there also ; but becaus the Ministers quho wer then conforme could not get him conforme to their iudgments in all things, they laboured to get him removed, so he wes Minister att Paisley. And I will speake of M<sup>r</sup> Jo<sup>n</sup>. Carmichell, Minister at Kinnocher, [Kilconquhar ;] and of M<sup>r</sup> Jo<sup>n</sup>. Murray, of quhom we have spooken many things alredie ; as also, we might speake lairgelie of many others, both yet living, and resting with the Lord.

M<sup>r</sup> Robert  
Bruce.

But of those quhom we have named, I will relate some things schortlie, to our present purpose. Concerning M<sup>r</sup> Ro<sup>d</sup>. Bruce, I thinke no man that knowes his iudgment and heard him preach, but is perswaded that he vtterlie condemned the estate of Bischops, and suffered much trouble for that cause ; and in his last words, immediatlie before his death, did the same.

As for M<sup>r</sup> Patrick Symfone, albeit he condemned at all tymes the alteration of the order of this Kirk, and bringing in of Bischops, yet he wes deceived (as he himselfe confessed) in this, that he thocht that the first ryng of the Bischops, they wold never have broght in with them such corruptions as he did see, before God tooke him out of this lyfe ; and therefore, immediatlie before his death, after the last sermon that ever he made, quhen a brother of the ministrie asked at him : " Sir, now 3ow

M<sup>r</sup> Patrick Sym-  
fons.

\* Mr George Paton here interpolates, in the text of the Signet MS., " M<sup>r</sup> Black, at St Andrews ; M<sup>r</sup> Ferme, Fraserburgh ; M<sup>r</sup> Barrie, Aberdeen."

grante that 3ow are verie weake, and I fear 3ow byde not long with ws, quhat say 3ow now of the estate of our Kirk?" He answered, holding vp both his hands above his head, "Alace, I fie all the midding of the mucke of the corruption of the Kirk of England comeing on vpon ws, and it will wracke ws, if God send not helpe in tyme!"

**M<sup>r</sup> Alex<sup>r</sup>. Home.** As for M<sup>r</sup> Alex<sup>r</sup>. Home, he hes left ane Admonition in writt behinde him to the Kirk of Scotland; quherin he affirmes that the Bischops quho then wer fast ryfeing vp had left the sincere Ministers that wold faine have keeped still the old governement of the Kirk, and the Ministers hes not left them; earnestlie desyring the Bischops to forsaike that course they wer vpon, or els their defection from their good brethren wold be registrat to their schame afterward.

**M<sup>r</sup> Robert Boyd.** As for M<sup>r</sup> Robert Boyd, he wes so learned and holy a man, endued with such great gifts, both in teaching of his leassons in the Colledge, and in his publict teaching in the Kirk, that many flocked to him to hear his doctrine quherever he taught, and prayfed God great-umlie for him; quhilk maid his brethren, the rest of the Ministers of Edinburgh, or the greatest part of them, to hate him the more: And albeit he never plainlie inveyghed against the estate of Bischops openlie in his fermons; yea, he went as far forward with them in many things as he doght, to give them contentment; yet his brethren, knowing his iudgment in these maters, never ceased till he wes removed; and being made Minister at Paisley, quhilk wes a nest of Papists, he wes persecuted there, and euill handled many wayes, both in his bodie and in his goods, quherby he fell in heavy diseases and great sicknes; and being transported to Edinburgh, that the doctors there might cure him, some of the Ministers of Edinburgh came some tymes to visite him, to fie if he wold regrate his removing out of Edinburgh, quhilk he knew wes wrought be their means; but he, never speaking of that, regrated the pitifull estate of this Kirk, and plainlie there condemned this hierarchie of Bischops (these wer his verie wordes) quhilk wes come to our Kirk, and condemned them for following that course; beseeeking them to be better

instruments for the propagation of God's glorie then they wer, and withstand that corruption of Bischops, be all meanes they could; heartillie forgiving them for any thing that wes done to him, for he professed his oune weaknes and vnmeitnes to be in such a holie calling as he was placed in; and no marvell he did so, becaus, of a weill gifted man, he wes one of the most modest men that wes in the ministrie in all this kingdome.

As to M<sup>r</sup> Jo<sup>n</sup>. Carmichell, he wes not inferiour to any Minister in this countrey, in all fort of learning and good knowledge, and withall a great philosopher; quhilk he kythit many tymes to the admiration of all that heard him, both strangers and his oune brethren of the ministrie; quhilk maid M<sup>r</sup> Andro Melvill, some tyme his master, to affirme, that M<sup>r</sup> Johne Carmichell wes much more learned then himselfe. He wes, moreover, a most zealous preacher of God's word; inveighing, all this tyme, against the disorder that wes broght into God's hous, in this land, be the alteration of the good old governement therein. With the quhilk assertions and poynt of doctrine, he also being come to Edinburgh, there to get helpe for his diseafe, he ended his course and depairted this lyfe. Yet a Minister of Edinburgh, quho had been visiting him a litle before his death, finding him so weake that he thocht he sould never speake againe, but presentlie to give vp the ghost, comeing out from him, and meeting with ane honest man, ane burges of Edinburgh, quhom he had drawen to conformitie, told him that he had been visiting M<sup>r</sup> Jo<sup>n</sup>. Carmichell, whose speach wes layd.

M<sup>r</sup> John Carmichell.

Not long before, speaking of the ceremonies that wer come into this Kirk, and his iudgment being asked concerning them, "He compaired them (said he) to pasments vpon cloathes, that suppose the cloathes might want them, zet quhen they have them they ar ornaments vnto them." Immediatlie efter, this honest man meeting with ane other nighbour, a burges of Edinburgh, quho wes not conforme, tellis him this that their Minister had told him, that M<sup>r</sup> Jo<sup>n</sup>. Carmichell had so spoken before his speech wes layd: But the other answered, "I marvell that any honest man sould so speake of his brother in the ministrie;" and therefore requested this honest man to goe in to Mr Jo<sup>n</sup>. Carmichell himselfe, and

he hoped that he sould yet speake and tell his ounne mynd ; quherto he consented : And so they both went in to him ; and he, being verie weake, and not defyrous to speake, the honest man himselfe, quho wes so informed be his Minister, cryes to him, “ Sir, will zee tell ws zour iudgment of thir ceremonies and ordours now come in to our Kirk ? They say that zee compair them to paments vpon cloathes, that the cloathes may want them, but zet quhen they ar put on, they are ane ornament vnto them ! ” For as weake as he wes, he raised himselfe vp in his bed, and said, “ The Lord knowes, I never made such comparison. Indeid, I have heard some Ministers speake so ; but, I affuir zow, this comeing in of Bischops and ceremonies in our Kirk, if they be not hastillie removed againe, fall vtterlie wrack and destroy it ! The Lord help it, for Chrift’s sake ! ”

Mr John Murray.

Now, for M<sup>r</sup> Jo<sup>a</sup>. Murray, all the tyme he wes lying vpon his death-bed, he profest that this wes his reioyceing, that he never consented to the blecking and disfigureing of that faire, well favoured face of this Kirk of Scotland ; assureing all that came to visite him, that his keeping of himselfe cleane from the present corruptions of this Kirk, albeit he did it in great weaknes, wes the cheife thing that comforted him in that his great extremitie ; and said further, “ If they that have broght in or consented to thir corruptions wer in this case that I am in, awaiting vpon the Lord’s visitation to take me out of this lyfe, they wold either repent their course that they have runne into, or else they sould never find such comfort in their death as I find at this tyme ! Blessed be the name of my gracious God, thairfor, in Chrift Jesus, my onlie Saviour ! ”

Booke of Canons.

In the year 1636, the Bischops caused some Cannons to be printed in Aberdein, setting them furth vnder the King’s authoritie, that this Kirk of Scotland might give obedience to them, to the number of 80 ; devyding the Booke in so many chapters, everie cap. containing so many Canons. The Bischops caused sparpell [divyde] them amongst the Presbyteries of the Diocies. Ther wer not many impious things or novelties in

them ; but, appearandlie, they wer sett out that men might know that other Cannons more impious, to be efterwards sett out, might be also imbraced. Now, it wes ever confessed and acknowledged be King James, and all secular powers, that the Cannons concerning a Kirk sould be sett out be the representative Kirk, and not be particular perfonen ; quhilk can be no other but a Generall Affemblie, lawfullie conveined, and advyseing weill quhat is most expedient for the Kirk and people of God.

[This 3eare Anna, the King's daughter, wes borne in the moneth of May.\*] Anna borne.

In the moneth of May, the Earle of Traquair, quho wes the Thesaurer-deput, wes now, be the Earle of Morton's dimission, made High Thesaurer of Scotland ; quherat the Bischops wer litle contented, seing he had hindered their designes in getting the Abbacies vnto them and their followers ; so that M<sup>r</sup> Johne Maxuell, Bischop of Ross, [that proud and paughtie peice,†] quho thocht that he had most credit with the King, vowed, that either he sould breake the Thesaurer's craig, or he sould breck his ! Quherfore, when Traquair wes informed efterhend, and went vp to Court, and complained vpon the Bischop, the King tooke away that quarrell and reconciled them. [*Sed magnatum iræ sunt immortales !†*]

Traquair Thesaurer.

Hated of B. Maxwell.

In the moneth of July, M<sup>r</sup> Thomas Sydserffe, Bischop of Galloway, efter that at fundrie dyats he had conferred in privat with Mr Samuell Rutherford, Minister at Anweth, within his Diocie, and could not draw him to conformitie with him, he caused him, be a decretit of High Commission, to be confyned within the toune of Aberdein induring the King's will, and so he removed from his oune people ; albeit great moyen wes made, both be Noblemen and others, and especiallie be his oune congregation it selfe, to have gotten him confyned within his oune parroche ; yet none could avall. So he removed, and findrie of his oune congregation convoyed him to the toune of Aberdein with a great regrate of the want of such a pastor, so holie, that Sydserffe, now being turned ane

Rutherford confyned in Aberdeine.

For quhat cause.

\* Adv. MS. 34, 5, 14.

† *Ibid.*

‡ Added by M<sup>r</sup> Will. Row, Adv. MS. 34, 5, 14.



Arminian, and M<sup>r</sup> Samuell having this same zeare, 1636, set out a learned booke against Arminians, [intituled, *Exercitationes Apologeticæ pro Divina gratia* : Quherat the Arminian Bischops might well gnaw their tongues and gnash their teith, for bitternes and indignation of spirit ; but could make no ansuer to it, (for Maxuell, quhen he had read it, said, he did not expect that any Puritan in Scotland had had so much learning !) This, with the want of conformitie, hightened his persecution.

Rutherfuid's  
Letters.

M<sup>r</sup> Samuell Rutherfuid wrote from Aberdeine verie many Letters to his owne people, [and] to many others of all rankes ; quhilk, by the blessing of God, did great good, not only to those to quhom they were writen, but to others to whose view in Providence they came : So that fundrie began to gather them together, and have whole bookes full of them ; quhilk, if they were printed, I am confident, through the Lord's rich mercie and blessing, wold not faile to doe much good ; for in them there are handled many necessarie cases of conscience, quhairin perplexed soules might get resolution : Also, they speake much to the tymes and Bischops' tyrannie ; also thair are in them some prophecies, quhilk the Lord caused his servant vtter by pen, and now since that hes fulfilled by proof and experience, concerning the downfall of the Bischops, the restoring of the Kirk of God, the worke of Reformation, the League and Covenant of Scotland and England, quhilk he compares to Judah and Israel ; vjing the words of the prophet Jeremiah l. 4, 5.

Prophecies.

A singular Pro-  
vidence.

It hes bein a worthie remark, that all the Bischops and enemies of the cause of God did, plotted, [and] practised against the cause, the Lord (that admirable alchymist !) hes turned that verie same to the promoting of his worke ; He thus extracting light out of darknes ! Among the rest, it wes so heir, in M<sup>r</sup> Rutherfuid his confynement in Aberdeine ; quhair he, in some Arminian points, put the chieft of the DD. thair to filence, by exchanging of papers ; but, especiallie, by carefull hearing and observing of their corrupt doctrine ; quhilk afforded ground and mater of challenge, and iust cause of deposition to such as wer guiltie, anno 1640, at the Generall Assemblie holden at Aberdein, in July.\*]

\* This has been supplied from Adv. MS. 34, 5, 14 ; and it has been considered preferable to insert it in this place, rather than among the Additions and various Readings.

In the moneth of August, there came out, in print, a Treatise called, **Re-examination.**  
 “A Re-examination of the Fyve Articles enacted at Perth 1618;”  
 quherin also wes a treatise concerning the Lord’s Sabbath; becaus a Bif- **Sabbath.**  
 chop of England sent out a booke about the lawfulness of vseing of pas-  
 tyme vpon the Sabbath day, efter the preaching or service.

In the moneth of September, the Bischops of Ireland, having removed  
 fundrie Ministers from their places for not conformitie, and having ex-  
 communicat them that they might have put them in prisons; 3 or 4 Mi-  
 nisters, M<sup>r</sup> Rob<sup>t</sup>. Blair, M<sup>r</sup> Jo<sup>n</sup>. Livingstoun, and M<sup>r</sup> Johne M<sup>c</sup>Clelland, **Blair, Living-**  
 and fundrie godlie Christians also, having caused a shipp to be bigged, **stoun, Mac-**  
 they, their wyfes and their children, takes voyage to Nova Anglia; but **lellan.**  
 the water\* being tempestuous, and the schip being not tight enough,  
 lost her ruther; and with great danger, quhen the voyage wes midgate  
 past, came backe againe to Ireland in the begining of the moneth of  
 Nov<sup>r</sup>.

And about this tyme came home M<sup>r</sup> Jo<sup>n</sup>. Maxuell, Bischop of Rofs, **Service Booke.**  
 from Court, having the Deane of Edinburgh with him, with a new Ser-  
 vice Booke to be made vse of be all Ministers and Readers; quhilk  
 booke wes presented to the King’s Counsell that they might approve the  
 famen.

About this same tyme [in Nov<sup>r</sup>. 1636†] the Reader and Schoolmaster  
 of Kirkabit, [Kirkcudbright,] brother to M<sup>r</sup> Samuell Rutherford fairfaid, **Rutherford.**  
 being called before the High Commiffion, wes comanded to leave the said  
 toune and his calling, and to provyde himselfe to live in some other  
 place 10 myles from Kirkabit, [Kirkcudbright,] betwixt that day to Wit-  
 fonday next.

In the moneth of December following, the Ministers of Edinburgh  
 gave the Communion vpon Yuill day, being Sunday; and so this year **Yoole Com-**  
 1636 ended. **munion.**

In the year of God 1637, in the beginning of the moneth of Apryle, **1637.**  
 the Communion wes given in Irwin be M<sup>r</sup> David Dick,† Minister there; **Dickson.**

\* The other MSS. read “Weather.”

† Adv. MS. 34, 5, 14.

‡ Adv. MS. 34, 5, 14, reads “Dickson.”

Ireland Persecu-  
tion.

at the quhilk Communion [were] fundrie of the banisht Ministers out of Ireland, and other good Protestants also [quho] left Ireland, and came whole housholdes, their wyfes, bairnes, and families, and dwelt in Irwing for the comfort of their ounne consciences ; such wes the great perfecution of some Bischops and conforme Ministers against those that wold not conforme. [Thus, Antichristian Prelats wer raging in Ireland against Christ, His Cause, Ministers, and Members.\*]

Abridgement 2  
Articles.

About this tyme came out also a new printed Treatise, called "Ane Abridgement of the Fyve Articles enacted at Perth 1618," containing cheiflie the Re-examination of two of these Articles vrged, namelie, against Kneelling at the receaving of the Sacrament of the Supper, and against Festivall dayes.

Service Bookes  
opposed.

In the moneth of July, efter a calme, rose a storme ; for the Service Bookes being now printed, and some of them boght be some Ministers, and some professours also, their came out, in writt, Arguments and Reasons why the said Service Booke sould not be receaved in this Kirk of Scotland ; shewing many errors and faults ; for the Bischops, in their Synods in the moneth of Apryle, accordingly, had intimat to the Ministers that the Service Booke sould be commanded be authoritie to be redd and receaved in the Kirks : But all Ministers did not receive, but spake against it and them that had consented. Therefore the Bischops commanded all Ministers [to] sie quhat fault they could find in the said [Service] Booke, and give them in at their nixt Synods, quhilk vses to be keeped in October following. But the Bishop of Edinburgh, perceiving some errors of the Booke to be alreadie marked, and that the people [were] takeing notice thereof, he thocht good to preveine the tyme quhilk wes granted to the Ministers ; and therefore caused print ane edict, and send it to all the Ministers of Edinburgh and other Ministers of his Diocie, desyreing them to read it openlie, to advertise the people that the Service Books wer printed ; and being allowed by authoritie, wold be read and behoved to be receaved the Sabboth following.

B. of Ed<sup>m</sup>. edict.

\* Added by M<sup>r</sup> Will. Row, Adv. MS. 34, 5, 14.

The Minifters having receaved the edict the 16 day of July, being Sunday, and fould have read it efter the fermon ; fome of them wold not read it all, fome did caft it doune to the Reader that he might read, and fome fo read it as it might be fein that they cared not whither the edict was obeyed or not. Alwayes, M<sup>r</sup> Patrick Henderfone, [Henry-fone,] Reader in the Great Kirk of Edinburgh, refuifed to read it ; and therefore, afterward, both the Bifchop and Counfell of Edinburgh affuired him that he behoved to give over his place, quhilk he condefcended vnto ; fo that all that weeke, and the nixt Sondag, in the morning alfo, he faid the prayers with many teares ; quherat the people wer wonderfullie moved, confidering that he had bein fo many yeares in that place, and proved a good and faithfull man in his calling.

July 16.

M<sup>r</sup> Patrick Henderfon refufes.

When this Sondag, the 23 of July, came, the Bifchop of Edinburgh, efter the ordinar prayers wer read in the morning, broght in the Service Booke to the pulpit, about ten houres ; and his Dean fatt in the Reader's feat with his Service Booke before him, in the Great Kirk. In fome other Kirks the lyke wes done be other Minifters, (but in other Kirks there was no Service Booke fein that day.) Now, fo foone as the Bifchop keaft vp his Service Booke, and began to read thereon, and the people faw the Deane open his Booke alfo, all the common people, especiallie the women, rofe vp with fuch a clamour and vprere that nothing could be heard. Some cryed, "Woe, woe, and forrow, for this doollfull day !" Others kaift their ftuilles at the Deane ; others ran out of the Kirk with a pitiefull lamentation, fo that their reading vpon the Service Booke wes interrupted. The Bifchop of Sanctandrois, now Chancellour alfo, and the reft of the Bifchops, fome of them being in the Kirk, cryed for peace and quyetnes, but wer not heard. Therefore the Bifchop left his reading and taught a fermon, but it wes verie fhort : And efter fermon, when the Bifchop came out of the pulpit, and went foorth, he fand the callay full of people, as thogh it had bein a mercat day, quho ran about him, crying that he wes bringing in a new Religion vpon them ; quho, being put in a great feare, ran vp a ftair to have gotten my Lord

July 23,  
Sabboth.The Vproure in  
St. Geillie Kirk.

of Wemyes' lodging, crying that he had no wyte ;\* so that the people had rather bein in hands with the Deane, but he-kept himselfe in the Kirk till the tumult was appeased.

Service Booke  
read.

At afternoone, quhen the Bischop came to the Kirk againe, the Magistrats kept the Kirk doore, that none might enter but such as they quho wold make no tumult ; and they wer such a long space in reading the Service, that it wes vntill 4 houres of the efternoone before Mr Alex<sup>r</sup>. Thomfone began his preaching, which wes but schort also. The sermon being endit, the Bischop going home in a coatch with my Lord of Roxburgh, to save himselfe from the violence of the people, wes continwallie perfued with stones, vntill he came to the Abbey vnto his oun house.

July 24.  
Letter to the  
King.

On Monday, the 24 of July, the Bischoppes, having a meeting among themselfes and a great conference that night preceeding, sent vp a letter to advertise his Maiestie quhat had fallen out, albeit the King's Counsell knew litle thereof ; but quhen they wer all mett together, they caused a Proclamation be made at 8 houres at even, intimating that the King's maiestie's Counsell wes to fitt heirefter in the Abbey, be reasone of the vprore and misdemenour of the people of the toun against the Bischop of Edinburgh, [and the Deane of St Geilis,†] the Sabboth day preceeding ; quhich they put in practife on Tuyfday the 25 of July, [for the Counsell sat in the Abbay.‡] This Moneday the 24 of July, neither wer there publict prayer morning nor evening, nor no sermon in the weeke dayes ; so that Mr Patrick Henderfone [Henryfone] read not the prayers for 5 or 6 moneths efter this ; yea, the next Sabboth, July 30, verie few women came to the preaching to the Great Kirk.

Proclamation.

July 25.

July 30.

Fairlie B. of Ar-  
gyle.

In the beginning of the moneth of August, Mr James Fairlie, one of the Ministers of Edinburgh, had gotten a presentation, be [Traquair] the Treasurer's moyen, to the Bischopricke of Argyle ; quherin he was consecrat and installed vpon the 8 day of this moneth, in the Chappell Royall, and efter that had a great feast to the rest of the Bischops, and some Noblemen and Ministers quho wer invited to it, within his oun house in

Feast.

\* Blame.

† Adv. MS. 34, 5, 14.

‡ Ibid.

the high toune of Edinburgh ; but the house taking fyre, [ominous, I grant,\*] did putt both the feasters and his nighbours quho dwelt next vnto him in great feare. [But neither God's word, nor God's worke, will waken sleeping, fenfles, feared consciences !†]

The house takes  
fyre.

The occurrences of this yeare, and efter this moneth of August, in anno 1637, ar so amplie and weill fett doune, partlie in wreat and partlie in print, and to be had for moneyes,‡ [that I iudge it neidleffe for me to write any more ; knowing that the collection of the future most excellent Hiftorie will be cared for by the Generall Affembly.]

(*Sic subscribitur*)

MR JOHN ROW,  
*Minister at Carnock.*

\* Supplied by Mr William Row, Adv. MS. 34, 5, 14.

† *Ibid.*

‡ All the MSS., excepting Adv. 34, 5, 14, terminate abruptly here.

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